

SAINT VINCENT DE PAUL
—
ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

—
ENGLISH EDITION

VOL. XII., A. D. 1905. No. 2

NO. 46



Paris, Rue de Sèvres, 95

SAINT JOSEPH'S HOUSE
EMMITSBURG, MARYLAND
U. S., N. AMERICA

1905



Portrait of the Venerable Father, Superior General of the Congregation of the Mission, 17th century.



THE VENERABLE M^{GR} JUSTIN DE JACOBIS
Of the Congregation of the Mission, Vicar Apostolic of Abyssinia.

READINGS FOR FEASTS

(Continued)

VENERABLE JUSTIN DE JACOBIS

OF THE CONGREGATION OF THE MISSION

OF ST. VINCENT DE PAUL,

BISHOP, VICAR APOSTOLIC OF ABYSSINIA.

July Thirty-first

St. Vincent de Paul, speaking one day to his Missionaries, on charity to our neighbor, exclaimed: "If some one were to find a poor Missionary exhausted with want and fatigue dying under a hedge, and were to ask him: 'Poor Priest of the Mission, what has reduced you to such an extremity?' What a happiness, Gentleman, to be able to answer: 'It is Charity that has done this.' Oh, how would this poor Missionary, despised of men, be esteemed by God and His holy angels!"

St. Vincent must have thought of these words when, from the height of his glory, he beheld this very spectacle in one of his Sons, and one bearing the episcopal character; he must with the angels, have admired it in the person of Mgr. de Jacobis, Vicar Apostolic of Abyssinia, who died in that land, of which he was so truly the new apostle, July 31, 1860. The Cause of his Beatification was introduced by a decree of the Sacred Congregation of Rites, July 12, 1904, sanctioned by His Holiness Pope Pius X.,

July thirteenth of the same year. He has been declared Venerable.¹

ABYSSINIA

Abyssinia is situated south of Egypt. Christianity, it is believed, was introduced into this country in the fourth century of the Christian Era. It is related that two young Tyrians,² Frumentius and Edesius accompanied their uncle Merope on a voyage of discovery. The vessel having put in at an Ethiopian port, Merope and the crew were massacred by the natives; only the two youths were spared and these were presented to the king at Axum, the capital. There, they conciliated the favor of the sovereign, after whose death, the queen confided to Frumentius the education of her sons and the administration of the empire. Then with the aid of some Roman merchants, who like himself were Christians, he commenced to found churches and to erect chapels. One of the king's sons, Aizana, having attained the age of manhood, he resigned the government into his hands and left the country. Edesius returned to Tyre where he became a priest. As to Frumentius, he repaired to Alexandria. The Episcopal chair of this city was then occupied by the great defender of the divinity of Jesus Christ, St. Athanasius. The young Tyrian related to him what had recently been done in Ethiopia; he announced the birth of a new church in that nation and besought him to consecrate a bishop to preside over it. Athanasius ordained Frumentius himself, judging him better fitted than any other to continue the work which his zeal had begun.

1. See *l' Abyssinie et son Apôtre or Vie de Mgr. Justin de Jacobis*. Paris, Lazarists, Rue de Sèvres, 95, ; 1869, in-12.—And *Vie du Vénérable Justin de Jacobis*, of the Congregation of the Mission, first Vicar Apostolic of Abyssinia, by Mgr. Demimuid, Paris, Téqui, 1904, in-8.

2. Dollinger, *Origines du Christianisme*, Chap. vii.

So long as the Abyssinians could hold communication with the Catholic Patriarch of Alexandria and receive their bishop from him, they were not infected with the divers heresies of Arius and Nestorius; they did not accept in its entirety the heresy of Eutyches, but they admitted in part his expressions, and declared themselves hostile to the Council of Chalcedon and St. Leo. They anathematized this pope and lauded the heretic Dioscurus, as a martyr to the cause of truth.

Indeed, the Abyssinians are rather ignorant than heretical. Under the shadow of their religious doctrines the bishops and monks of Abyssinia have acquired great influence over the people, and it is because they dread to see this authority diminished, or shared with another religion, that they have declared a ceaseless war against Catholics; this is the secret of the persecutions of which the princes are but the instruments.

Several attempts have been made to bring these unfortunate people back to the Catholic faith. Abyssinia was evangelized in the sixteenth and seventeenth centuries by the Jesuits. Their mission ended with the apostate Fasilidas, who, immediately after the death of his father, banished the missionaries from his kingdom. Two of the Fathers did not go into exile but their place of concealment being discovered, they were put to death in 1640.

In 1648, the Sacred Congregation of the Propaganda confided this mission to four Capuchins. They strove to make their way into Abyssinia, but on reaching Suakim, they were decapitated by the natives and their heads were sent to the emperor.

The Sacred Congregation, on the solicitation of Louis XIV., made another attempt and sent the Franciscan, Brévedent, who set out as traveling companion to a French

physician, Poncet, but he died before the end of his voyage. Further attempts likewise failed until 1838.

At this epoch, Father Sapeto, a Lazarist Missionary of Syria, entered Abyssinia as a traveler, in company with Messrs. Antoine and Arnaud d'Abbadie, learned Frenchmen. They arrived March 3, 1838, at Adoua, capital of the Tigré. Abyssinia was then no longer under the control of one king or emperor, but each province, was independent. The king of this province received them favorably; a small nucleus of Catholics was formed and Mr. Antoine d'Abbadie, on his first return to Europe, presented a profession of faith from one hundred persons to Pope Gregory XVI., who decided to send other missionaries there. Father de Jacobis was to be their guide.

FATHER DE JACOBIS, HIS CHILDHOOD, HIS LABORS IN ITALY.

Justin de Jacobis, was born at Saint-Fele, in the Basilicate, then a province of the kingdom of Naples, in the diocese of Muro, in the year 1800. He was the seventh of the fourteen children of John Baptist de Jacobis and Josephine Muccia. Whilst Justin was still a child, his family left the Basilicate to settle in Naples. His mother chose for confessor a Carmelite Father of Monte-Santo, and took with her to the tribunal of Penance her little Justin. The holy religious so regulated the conscience and the conduct of this child that he thenceforth seemed remarkably inclined to virtue.

The Congregation of the Mission, or Lazarists, founded by St. Vincent de Paul had been extended to Italy; it had existed at Rome, Turin, and Naples, from the seventeenth century. Young de Jacobis was acquainted with the Missionaries and asked to be admitted among them: he was received into their Congregation at Naples, October 17, 1818.

From his entrance, his piety, his modesty, his mildness, his politeness, altogether free from affectation, inspired all with the greatest veneration for him. There was nothing either rigorous or severe in his exterior, nor was there anything like levity or worldliness. He was most amiable in conversation, and, possessing the talent of rendering himself agreeable to every one, he won the affection of all.

After his ordination, Father de Jacobis was stationed in Southern Italy; he was sent first to the house of Oria. There he gave the example of a life uniformly fervent, mortified, humble, and laborious.

In 1829, he was sent by his Superiors to take part in the foundation of the new house of Monopoli; there too he was equally edifying, by his devotedness to his duties, both in the confessional and in the pulpit.

"It was during that time," says one of his companions, "that an extraordinary incident occurred which was much spoken of and which I heard related in the Palmieri family. Here is the fact: Father de Jacobis was informed that Mr. Michael Pepe, whose son was a Lazarist Missionary, was dangerously ill at Fasano, and desired to make his confession to him. It was the winter season and the night was very dark; nevertheless, Father de Jacobis set out. He accompanied on foot the messenger who had come for him, and who was the gardener of the country residence of the Messrs. Palmieri. Now, these gentlemen relate, that while they were on the way, the miracle that had been wrought in favor of St. Andrew Avellino, was repeated, viz: that the lantern having been extinguished by the wind, there issued from the person of Father de Jacobis a light making visible the road and all the surroundings."

Shortly afterwards, being made Superior of his confrères at Lecce, Father de Jacobis was only the more humble and the more ready to efface himself. A wise economy enabled him to enlarge the church of the house of Lecce.

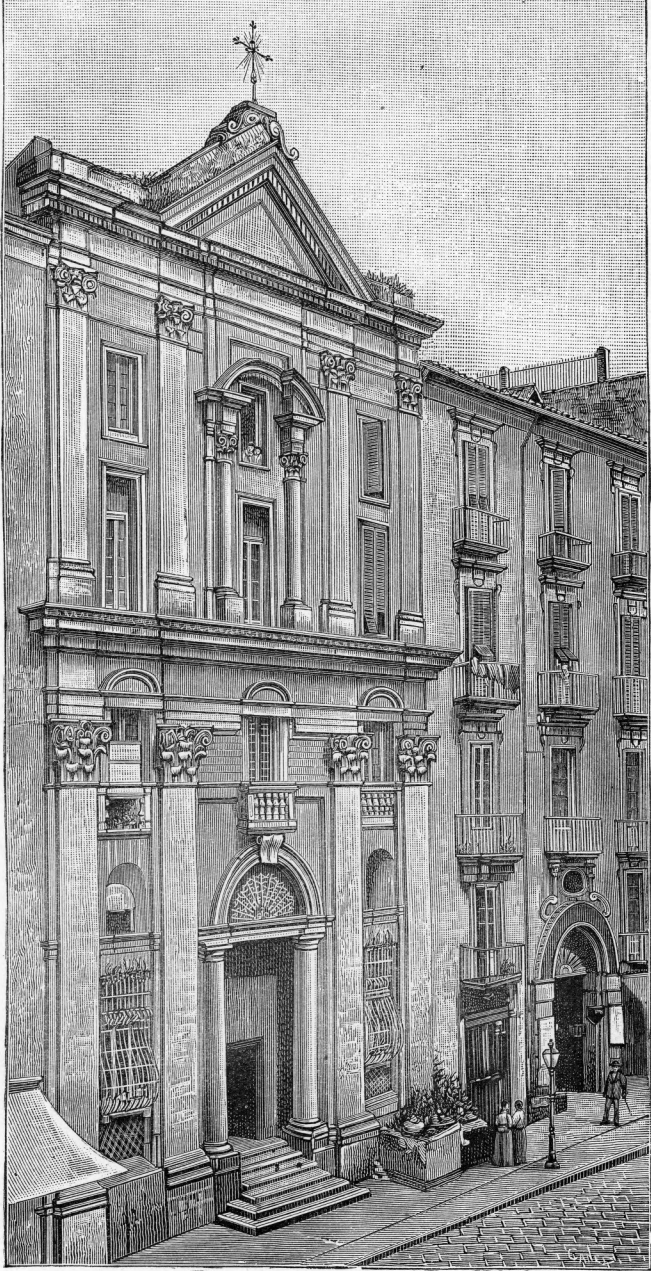
But if he gave much thought to the house of God, he forgot his own dwelling, and evinced the greatest disinterestedness for all that concerned his family.

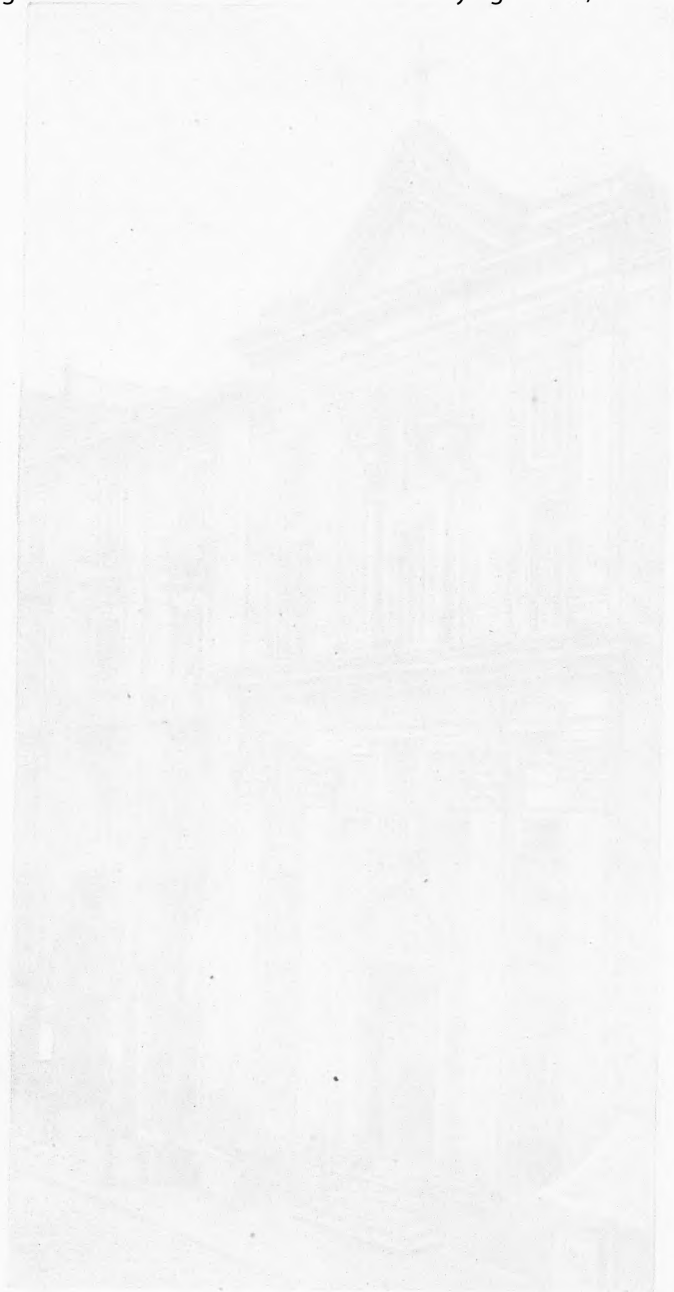
Previous to the foundation of the work of the Propagation of the Faith, he was most zealous in collecting alms for foreign missions; he even had circulars printed, which he distributed throughout the kingdom. The mission of Persia was a special object of his zeal. Meanwhile, although he strove to conceal the treasure of his virtue everyone looked upon him as a saint. Several miraculous incidents are related as having happened in connection with him, both at Monopoli and at Naples where he was Superior, after having held that office at Lecce.

He remained for some time in one of the houses of the Lazarists, at Naples, known as Saint-Nicolas de Tolentino. He was Director of the intern seminary or novitiate there. In the exercise of this office he gave an example of the same virtues and especially of zeal for the perfection of the seminarians. They had an unbounded veneration for him.

During his stay the cholera broke out at Naples. He was devoted to the relief of the poor sick. "He often went out in the morning," writes one of his confrères, "and returned very late at night, without having eaten a morsel of bread. I was not with him then, as he had returned as Superior to the House *dei Vergini* of Naples, and I was at Saint-Nicolas de Tolentino of the same city, but I heard of a remarkable conversion that resulted from his exhortations: a dying woman whose case was despaired of had refused to receive the last sacraments: all efforts to induce her to do so had failed. Father de Jacobis succeeded."

Father de Jacobis had for a long time urged his petition to be sent to some distant mission. The grant of his request had always been deferred. When the news came of





his appointment by Cardinal Franzoni to the Abyssinian mission, he was quite overjoyed. The only thing that troubled him was the fact of the order having come directly from the Sacred College of the Propaganda, as he feared it might not have emanated from his immediate Superiors of the Congregation of the Mission. He could not rest until he had made a journey to Paris to renew his submission and obedience to the Superior General, and to have his mission ratified by him and included among those of the Congregation. This he easily obtained, and then having returned to Naples overflowing with happiness, he turned his attention to the necessary preparations for his departure.

EARLY LABORS IN ABYSSINIA

Father de Jacobis started for his mission in the summer of 1839, accompanied by one of his confrères, a Neapolitan like himself. The steamer which conveyed them to Alexandria had also on board two French Missionaries of the same Congregation, bound for Syria. The voyage was short, but even during that time a remarkable event occurred which is attested by one of those French Missionaries, afterwards Superior of the Missions at Tripoli:

“When we arrived at Malta I went to say Mass in St. John’s church. After Mass, my confrère and I wished to visit the tombs of the Grand Masters of the Knights Templars. Meanwhile, we had left Father de Jacobis to say his Mass which lasted a whole hour. When we returned we were very much astonished to see a great crowd of people running up to us; they had just been assisting at Father de Jacobis’ Mass, and on meeting us they exclaimed, one after the other: “Gentlemen, who is this saint that you have brought with you? We distinctly saw the Infant Jesus above his head, from the moment of the Elevation until after the Communion.”

The two Missionaries destined for Abyssinia reached there in September, 1839. They had been preceded, as we have already said, by another priest of the same Congregation, Father Joseph Sapeto, a Piedmontese.

It was not long before Oubié, King of Tigré, discovered what a treasure of sanctity he possessed in Father de Jacobis.

The latter, seeking to accomplish the work of the Lord, laid down as a rule for his future conduct the following principles: to be on good terms with the king and his court, but to keep aloof from both; to avoid any irritating controversies and to be content to set forth calmly and solidly Catholic doctrine and dogmas; to cultivate the affection of the Coptic priests and *Defteras*, or doctors; to avoid any religious foundation, which at the beginning might give rise to fear or jealousy; never to meddle in politics, but to lead the life of a Missionary in the interior of the country. His two companions labored in the province of Amhara, Father de Jacobis fixed his abode at Adoua, capital of the Tigré.

Aware of the contempt in which all Europeans were held, he strove to overcome this prejudice by humility. He was seen daily repairing to the churches to pray there and recite his office. But he could not say Mass, the Abyssinians would not allow him to celebrate in their churches; still less could he do so in a private house, which, according to their customs, would have given great scandal. The first months, therefore, were passed in silence. He must make acquaintance with the people, and win over the chiefs. But silence was not idleness. Three languages are current in the country: *Gheez*, or the sacred tongue; the *Tigré*, and the *Amaric*. Father de Jacobis devoted all his energies to the difficult and apparently hopeless task of mastering these languages, and succeeded so marvelously that on January 26, 1840, he could hold a conference in the *Amaric* tongue

with ten persons who taking pity on his isolation had come to visit him.

To these conferences succeeded others and the word of the Lord did not remain void. There were converts although not a great many. That truth bore its conviction into minds, spontaneous exclamations, on several occasions rendered testimony. At the close of one of these conferences, many of the *defteras* or doctors exclaimed: "This priest speaks the words of truth and reason; let him be our Father!" and they desired to receive his blessing.

Faith was still very weak in Abyssinia, to say nothing of the obstinacy with which the ancient prejudices against Catholics were maintained. Words alone could not remove these prejudices. The eyes are more powerful than the ears, especially in the case of these people, who had been imbued with sentiments so unfavorable towards the disciples of Rome. Therefore, Father de Jacobis who had been appointed Prefect Apostolic of Abyssinia, had nothing more at heart than to induce some of the most influential of the inhabitants to accompany him to Europe, to judge for themselves, and see with their own eyes the absurdity of the fables which they had heard all their lives against the Church of God. His wish was brought about sooner than he anticipated.

On January 21, 1841, Father de Jacobis started for Massouah, with a deputation which King Oubié had sent to the Coptic Patriarch in Egypt. The zealous Prefect Apostolic won over most of the caravan which he brought with him to Rome.

The *Journal de Rome* of August 25, 1841, describes the reception given to the Abyssinians by Pope Gregory XVI.:

"There have just arrived in this metropolis of the Christian world, deputies from the three Christian kingdoms of the Tigré, Amhara, and Choa in Abyssinia; they are sent to the Holy Father by the Dejesmac Oubié, sovereign of

the Tigré. They had the great honor of being received in public audience by His Holiness on the seventeenth of the present month. The Pope being seated upon his throne, and having at his right Cardinal Mezzofante, and at his left Mgr., the Secretary of the Propaganda, first admitted the three deputies properly so called: Allaca (prince) Apta Salassia, relative of the king of Choa, Prime Minister of the Tigré kingdom, and President of Instruction in the three kingdoms of Abyssinia; Abba Resedebra, priest, lord of a country and head of a church; and Abbe Ghebra Mikael, doctor of Gondar; with them as interpreters were Rev. Justin de Jacobis, Priest of the Mission and Prefect Apostolic of Abyssinia, and Dom George Galbada, Ethiopian priest and rector of the Church and of the Hospice of Saint-Etienne-des-Maures. Immediately on their admission, the deputies prostrated before the Holy Father, who received them with the most tender benevolence. His Holiness deigned to make the deputies sit on three stools in front of his throne, and for some time spoke to them through the interpreters Cardinal Mezzofante, Father de Jacobis, and the priest, Galbada, who were alternately interpreters in this interesting conversation. Afterwards there were also admitted to the august audience the other distinguished personages from Abyssinia, who were associated with the deputation; amongst them were doctors, priests, and Ethiopian monks, with their attendants. A very beautiful letter had been addressed to His Holiness by the Dejesmac Oubié; the Pope broke the three seals and it was read aloud by the deftara or doctor, ex-secretary of the Dejesmac Sabagadis, and then translated into Italian by Cardinal Mezzofante and Father de Jacobis. Finally, the deputies withdrew, expressing with great simplicity their regret at not being able to offer the Sovereign Pontiff any present in gold, as the poverty of their country did not allow them to do this, and entreating him to accept as

an act of homage their gifts of precious incense, aromatic spices from Abyssinia, which they offered him to honor, in his person, Him whose Representative he was, adding, moreover, that instead of myrrh the sad and mournful symbol of grief, which they besought the Almighty might always be far from His Holiness, they ventured to present him with some of the rarest birds from Ethiopia.

The Holy Father was pleased to manifest the lively emotion with which he received the deputies: he accepted the tokens of their filial affection and informed them that in a later audience he would place in their hands his reply to the Dejesmac Oubié. He then dismissed the whole deputation, each member of which was deeply touched and most grateful for all the goodness and tenderness manifested in the welcome which he had extended to them all.

This paternal reception which so powerfully refuted all the prejudices that from their childhood had been instilled into their mind, so delighted them that they were unable to express their gratitude; they recognized the insincerity with which the ignorant Coptic priests had imposed upon them, by vilest calumnies against Rome and the Sovereign Pontiff. The account of this event, soon circulated throughout Abyssinia, produced a most favorable and lasting impression.

The caravan under the guidance of Father de Jacobis returned by way of Jerusalem, where there is always a large colony of Abyssinians; about nine hundred were then residing there.

Father de Jacobis, re-installed at Adoua, wrote from that city August 19, 1842:

“The truth has not a more formidable enemy to dread here than the heretical bishop, recently from Cairo. However, since our return from Europe with the Abyssinian deputies his influence has considerably diminished, and there is a most favorable turn in our affairs: this is ev-

ident from the enthusiastic welcome which has greeted me from every direction. On the day after our arrival at Adoua, the Abouna himself sent to congratulate me on my safe return." Was not this, alas! a mere act of diplomacy, a stratagem on his part? Father de Jacobis was to realize this only too soon. Meanwhile, numerous conversions in the midst of the people whom he was evangelizing consoled the heart of the apostle.

THE CONSECRATION

Two years had already elapsed since Mgr. de Jacobis had received the Bulls nominating him bishop. Through humility he refused to allow himself to be consecrated, in spite of the entreaties of Mgr. Massaïa, Vicar Apostolic of the neighboring mission of the Gallas. It was only the stroke of persecution and the fear that Abyssinia would be left without a bishop that forced his consent. Mgr. Massaïa has thus related the dramatic ceremony of this consecration.

"In the beginning of 1848, the Mussulman population of Abyssinia threatened to massacre all the Christians who had taken refuge in the island of Massouah. The Turkish governor, Kalil-Bey, fearful of not being able to keep back the infuriated Turks, determined at least to save the Europeans, whose adverse fate would be most likely to compromise Turkish policy in its relations with European nations. He had, consequently, ordered us to withdraw to the seashore and seek safety in the ships which he had placed at our disposal. The fifth of January was spent in the greatest confusion; all our property had been removed on board the vessels, and as my house was near the shore, the Europeans crowded into it, ready for embarkation at a moment's notice. Towards evening, when everything had been prepared for our flight, I found myself alone with Father de Jacobis and some of his native priests. I then

spoke to him more strongly than I had ever done, to urge him to allow his consecration. Among other things I said: 'Through excess of humility you will not be made bishop, but in foreign missions a bishop is a victim and not a spouse.' He then told me to do with him as God would inspire me to do.

"Seeing him in this disposition, I instantly sent a Frenchman named Alexander Vissier, to beg the governor to give me an escort of soldiers to guard my house for that night, as I had some important business to transact before I left; then I had everything prepared for the service, not in the chapel where I was accustomed to celebrate, because it had but one entrance from the centre of the island. I arranged an altar in a room which opened on the sea, and from which in case of danger we could descend to the ships that were already awaiting us with the other Europeans. Soon after midnight, surrounded on one side by the soldiers who guarded all the passages leading to the house, and on the other by the Europeans who kept watch from the seashore, assisted only by two native priests, I began the ceremony of the consecration of Father de Jacobis; and by day-break the office was over.

I had myself been consecrated in Rome, with a pomp that drew thither the whole city. Mgr. de Jacobis, on the contrary, was consecrated at night, taken like a thief, in a cabin, and instead of a multitude, only two native priests. At the consecration of Father de Jacobis we were ourselves obliged to discharge the functions of clerics and servers, having to leave the altar when something was needed, for as the two native priests, being acquainted only with the Ethiopian rite, did not understand Latin, they could remain only as passive statues. Instead of music, we heard only the menaces and roaring of the infuriated mob without, who were clamoring for our lives. But, nevertheless,

the service was so touching and so full of consolation, that we both burst into tears.

"Father de Jacobis was bishop for nearly twelve years; during all that time he never wore the episcopal ornaments; nor did he even once allow himself the pleasure of celebrating pontifically and I, who write these lines, was obliged at the moment of consecration to place my own mitre on his head, my own ring on his finger, and, in order to inaugurate him in his new position, to give him my own crozier and pectoral cross. The ceremony over, he resumed his poor tattered clothes and his apostolic life of hardship and penury; thus he lived, and thus he died, in the desert, under a little mimosa-tree."

These are the words of Mgr. Massaia.

APOSTOLIC LIFE IN ABYSSINIA

One of the greatest sources of strength in the apostolic life of Mgr. de Jacobis was the affectionate esteem he had conceived for the people whom it was his duty to evangelize.

Of these he wrote: "Although our poor Abyssinians are but partially civilized, they are, nevertheless, gifted with a remarkable refinement of intelligence, which would prove in case of need, what might be expected when their eyes are opened to the light of the true faith.

It had long been the desire of Mgr. de Jacobis to provide for his mission a centre where his evangelical laborers might come to renew their souls in solitude. This mission centre which should be as a stream, to water the surrounding stations, required also the foundation of a seminary or college, where the Abyssinian youth might be trained to science and virtue. No foreign mission that has not formed a seminary for the recruiting and training of a native clergy has attained its most important end. This

end Mgr. de Jacobis secured by the erection of the College of the Immaculate Conception at Gouala, in the Agamien province. He relates the progress of the rest of the mission in these terms:

“At a short distance, a journey of a day and a half from my present abode, is Entidjo (or Entichio). The little Christian settlement there affords us the sweetest consolation. Ambasea, chief town of Entidjo, is not far from Adoua, where Father Biancheri, my confrère, has under his care about a hundred souls. Scattered along the route from Adoua, capital of the Tigré, to Gondar, capital of Amhara, are some Catholic families, who give fair promise for the future of the mission. Even at Gondar, where the heretical patriarch has fixed his residence, the Lord, in His infinite mercy, has disposed the hearts of the learned Abyssinians, who are more numerous there than elsewhere, in favor of Catholicity. The ancient emperor, Joannes, who appears to have more influence since his abdication than previous to it, makes no secret of his friendly feelings towards us, and seems almost on the point of declaring himself a Catholic. His wife, mother of the Ras, herself a crowned empress, very wealthy and very powerful, openly shows her sympathy. The Etchiéghé, Superior of all the monks of Abyssinia, who ranks even above the Patriarch in dignity, having no equal but the emperor, invites us to call upon him, offers us his house, and promises to give us churches. The Abouna (heretical bishop) has by his own intrigues become so degraded in the estimation of his adherents that his most powerful weapon against us, excommunication, is entirely paralyzed. From Gondar, ten days’ journey across a frightful desert brings us to Kartoum, in Sennaar, the extremity of our mission in Abyssinia, where our dear confrère, Father Montuori has erected a small college beside a humble church.”

Later, to shield himself from the persecution incited by the heretical bishop, he was forced to leave Adoua for the northern section of Abyssinia. But this was done at the cost of incredible fatigue, more especially when he was obliged to traverse regions inhabited by savage tribes: Mgr. de Jacobis thus describes the journey:

"In vain did they represent the cruelty of these tribes, the sterility of the route, the utter impossibility of procuring water under a burning sun, my companions and myself paid no attention. 'Let us go,' said they to me, 'let us go to combat the demon and to preach the Gospel.'

"We started, but in what a plight! Can you believe it? A garment even half-worn would be for these famished men a violent temptation to commit murder for the opportunity to rob us. Our sole provisions consisted in being absolutely destitute of everything. As a rule, no horses are needed to draw the missionary's wagon; a sack for flour, a game-bag for butter, a cowskin for his bed and for his mule; this is his entire equipment. Even this must be renounced, as it savored of luxury. Barehead and barefoot, a bit of coarse linen thrown over the shoulders, staff in hand, we made our entrance into the country.

PERSECUTION FROM HERETICS AND FROM PRINCE CASSA THE FUTURE EMPEROR THEODOROS

"According to the laws of the country," writes a Capuchin missionary, "there can be only one bishop in Abyssinia, and no one can usurp the title under penalty of death." The *abouna* or heretical bishop of that period was named Salama. Before being made bishop he was only a poor young man, whose whole fortune consisted of a donkey which he hired to travelers. After studying two years at Cairo, he was considered capable of discharging the episcopal functions. He was ordained and sent to Abyssinia.

He lost no time in seeking an occasion to oppress the Catholics who were becoming daily more numerous. His fury was first directed against Mgr. Massaia, Capuchin Bishop of the Gallas, then against Mgr. de Jacobis, and all Catholics in general. The keenest sorrow to these holy Missionaries was that the traitor who had urged the abouna to the persecution was one of their own compatriots, a European, an Italian traveler. The fire, once enkindled, a new intensity was added, and the persecution was about to produce confessors of the faith, those first flowers of the episcopate of Mgr. de Jacobis. From Alitiena in December 1853, he wrote:

“The heretical clergy, seconded by the government, had to all appearance resolved to exterminate all the Catholics from this country. Long had a pretext to renew the persecution been awaited. This pretext was found at last in an attempt of some of our principal Catholics to elude the tyranny of the heretical bishop, Abouna Salama. Innocent as it was, this experiment, was magnified into so great a crime by our enemies, that scarcely would the death of all the Catholics suffice to expiate it. Therefore, our two worthy native confrères were immediately thrown into prison.

“In the meantime we were at the seminary of Alitiena which, since our expulsion from Oubié’s dominions, had become our asylum. Whilst I was deliberating on some means of rescuing our brethren, the unexpected arrival of the troops of the persecutor cast terror into our midst and dispersed us. Some sought safety in flight, others shut themselves up in our seminary. Igza, a young woman, with her little infant only three days old in her arms, seeks refuge in our chapel of the Madonna. Men bowed under the weight of years followed her example.

“As to me, the only course left was to make my escape. I set about this most earnestly, exhorting my seminarians to

precede me, that they might more speedily find a place of concealment. But these generous students seeing that my age would not allow me, by rapid flight, to avoid being overtaken by the lancers in pursuit, and fearing, moreover, that my progress might be delayed by the waters along the route, refused to be separated from me. They formed themselves into a body guard until, through the special protection of our Divine Saviour and His Immaculate Mother, we reached a dense forest where the thickets concealed us from our enemies."

The fugitives found a momentary shelter in the camps of Oubié who had banished them. Then the persecution was renewed.

An adventurous soldier, Cassa, attained to the sovereign power. It is he who took the name of Theodoros, Emperor of Abyssinia, and who fell in the struggle with the English (1868). During his reign the persecution increased.

Many Catholics were thrown into prison and condemned to the Abyssinian cangue or *ghend*, an instrument of torture which, tightly pressing the legs together, causes frightful suffering.

They wished to banish Mgr. de Jacobis, and to get rid of him, they contrived to force him beyond the western frontier of the coast of Sennaar. He refused to go, and was then cast into prison at Gondar. From his cell, in July 1854, he wrote: "I rest then, and, making a virtue of necessity, I strive to accommodate myself, with the best grace possible, to my dungeon the dimensions of which are: four feet high, as many wide, slightly more in length. The clay floor covered with straw is the only bed provided for the prisoner and his guards. And, indeed, could you believe it? This is luxury, magnificence! My little den, thus furnished, compared with the nameless place where our dear confrères are lying, is a veritable royal palace, and whilst their guards are a species of leopard, of the famous

race of those that roared around the glorious martyr, St. Ignatius of Antioch, mine are real lambs. Here I am, at last a prisoner of Jesus Christ! Hail, O grace so long desired! Why must the regard in which I am still held render me unworthy of the peerless title of Confessor of the Faith, which by undisputed right may be claimed by the companions of my captivity!... These, summoned two months ago to repeat the new *Credo* in common with the rest, gave as their only answer a triple confession of their belief in the One, Holy, Catholic, and Roman Faith; to the great exaltation of Holy Mother Church, and the rage and confusion of our enemies. All Gondar was witness to this; it would be impossible to describe the fury of the persecutors who had just triumphed over those thousands of heretics, when they saw themselves vanquished by our Catholics—men, poor, and possessing no power but their faith.

“Permit me,” added Mgr. de Jacobis, “as I have related their trials and their sufferings, to inscribe here the list of our glorious confessors. They are :

“1. Abba Ghebra Mikael, sixty-six years old, the first Abyssinian upon whom I conferred the order of the priesthood. He was one of the original deputation to Rome, sent in 1842, to His Holiness Gregory XVI. He had suffered imprisonment already for his faith, being incarcerated for three months in the city of Adoua, in 1849. But this time he was so severely beaten during two weeks that he was left for dead in Gondar. For one month the ghend was inflicted. He is now chained by both feet;

“2. Abba Tecla-Imanot, the elder, also a priest, with his father, mother, his sister who is a religious, and lastly his younger brother, likewise a priest, have, over and over again suffered imprisonment and exile, to render homage to the only true Church. Tecla-Imanot is always in the ghend;

2*

“3. Abba Tecla-Imanot, the younger, also a priest, as I have already mentioned. Severely buffeted on the day of his arrest, this torture has been repeated in his dungeon. Always in the ghend;

“4. Abba Tesfa-Zion, a religious, not a priest, for eight weeks in the ghend;

“5. Abba Tecla-Michel, also a religious, not a priest, in the ghend for the same space of time.”

Mgr. de Jacobis had already written concerning the tempest of which God had made use to secure results so glorious to the Church of Abyssinia:

“In the heat of the persecution Abouna Marcos came over to us. This Coptic priest, with many notable members of the same sect was converted by witnessing the unshaken and invincible constancy with which our Catholics bore the cruel treatment to which they were subjected by Salama and his satellites, whose prisoners they were. For more than a month during a march that they were compelled to make in such company, and enduring the most painful privations, all, to the end, most generously professed the Catholic religion.

“But this was not the only fruit of the persecution; it, moreover, most powerfully strengthened our establishments of Gondar, Guala, Alitiena, and Halaï, all provided with native priests, most zealous and excellent Catholics. It was during this same persecution that the faith of the orthodox Church made its triumphant entry into the provinces Choummizana, Eccal-Ghezaie, Marata, Zana-Daglie, in the district of Memsah, among the Bogos, and into Amazen. Finally, it was also during this conflict that we took possession of five churches, served by the united-Abyssinian priests; that we founded four schools, where the ecclesiastical sciences are taught; that we baptized thousands of children and adults.”

Anticipating the needs of the future, Rome gave him a

coadjutor, one of his Lazarist confrères, Father Biancheri, whom Mgr. de Jacobis consecrated in 1854.

In the midst of so many persecutions, Mgr. de Jacobis had the consolation of being able to freely exercise the sacred ministry in the ancient residences of his mission, that is in Agamie and in the country that extends along the coast of the Red Sea. After the defeat of Oubié by Theodoros, the nephew of Oubié, named Négousié, placed himself at the head of the army of the Tigré, and succeeded in putting an end to the conquests of Theodoros on this coast. Mgr. de Jacobis was beloved by this prince who allowed him full liberty. In concert with the French Consul of Massouah, he even wished to conclude a treaty of alliance with the French Emperor, for which object he sent an embassy in 1858. At the same time, Mgr. de Jacobis had the consolation to obtain from Turkey, through the French government, land in the island of Massouah, for the building of a church.

DEATH OF MGR. JUSTIN DE JACOBIS

His last imprisonment and the forced marches had completely exhausted the strength of Mgr. de Jacobis. From Halaï he had been obliged to descend to Emkoullo, under a scorching sun. All this, with twenty years of an apostolate unequalled in fatigues and privations, had made of the man of God a victim of charity for the salvation of Abyssinia. There only remained for him to receive the recompense. Four months after his release from prison, Mgr. de Jacobis breathed forth his soul to God: The following account of his death is from the pen of Father Delmonte, his confrère.

Emkoullo, August 3, 1860.

"I have to announce to you the death of a saint: Mgr. de Jacobis gave up his pure soul to God, July 31, 1860, at half-past three o'clock in the afternoon. Ever since

the nineteenth of July he foresaw that his end was at hand. Feeling that his fever never left him but for a few hours in the middle of the day, and that most of the monks who accompanied him were equally suffering, he resolved to return to Halaï, where there was more hope that the invalids might recover their strength. He left Emkoullou, therefore, on the twenty-ninth of July, at half-past five in the afternoon, taking with him all the monks and about ten of our school children who were being trained for the ministry. I was obliged to wait over with two monks, to superintend the work of the building which was only partly under roof.

"After five hours' march Monseigneur arrived at Arkiko, where the brother of the *naïb* *Adris* was waiting to offer him hospitality for the night. Monseigneur thankfully accepted it and got some sleep; but the fever returned with great violence and did not leave him until three in the morning. Towards four o'clock, he resumed his march. They crossed the plain of Kattrra, he reciting the morning prayers and giving his usual instruction, only saying with more than common earnestness: 'Pray, my children! pray! for prayer is the nourishment of the soul, and it fortifies the body. Pray! for I greatly need your prayers.'

"They arrived at noon at the valley of Zarayè, where he asked for a little bread which was given to him. As he had eaten nothing for so many days, his companions rejoiced, and thought it a sign of returning health. At Sahto he drank a little fresh water which seemed to revive him greatly. The night was passed at Hidélik. Here the fever returned with such force that he was again delirious for four hours. This did not, however, prevent his resuming the usual march of the caravan about two hours before sunrise. For the next three hours he did not speak. At last he said to those nearest him: 'My children, let us go slowly: for I feel my strength decreasing, and that my head will bear

no more.' This was at ten o'clock in the morning, when the sun had become almost overpowering. This portion of the road is the most painful and wearisome of the whole, especially during the hot season; for it is through a long and very narrow valley, bounded on both sides by arid and high mountains, which reflect the intense heat of the sun, and the very sight of which startles one by the rugged and precipitous appearance of their peaks, which look as if they would fall over and crush the passers-by in the narrow gorge below. The air was like that out of the mouth of a furnace; the earth positively burned one's feet and even the camels were with difficulty persuaded to go on. Monseigneur was now completely exhausted. Arrived at the valley of *Alghédien*, at eleven o'clock in the morning, he was compelled to stop, being no longer able to sit his mule. He sat down on a stone, looking at the sky, and then upon those who surrounded him, drawing from time to time long sighs. Then he wrapped his *nattah*—a species of cloak that is worn by the Abyssinian monks during the summer—around his head, and they hoped that he slept. But he was only preparing for the last great struggle. Alas, he was about to leave us forever! God had doubtless manifested this to him, for lifting his head, which he had leant forward on his knees, he asked for a confessor and a last absolution. This done, he called around him all his monks and with surprising strength of voice made them a touching exhortation, recommending to them perseverance in their holy vocation, charity to one another, zeal for souls, obedience to all orders proceeding from Rome, that is from the Sovereign Pontiff, who alone is the true successor of St. Peter and the Vicar of our Lord Jesus Christ on earth, and submission to all bishops and priests sent by him to their country. Then he gave them a solemn benediction: and all answered in their language: '*Amien! Abtacteu! amien!*'—'Amen, beloved Father! amen!'

“At the same moment, all the monks, children, and even Mahometans, burst into tears, smiting their breast, and prostrating themselves on the ground. Mgr. de Jacobis then stretched himself on the burning earth with only a stone for his pillow, and thus received the Sacrament of the dying. He evidently suffered terribly; but his face was calm and he repeated in Ethiopian the responses to all the prayers which the native priest was pronouncing over him. After that, to the distress and astonishment of all, he raised himself on his knees, and, in that posture, humbly asked pardon of all present for the scandal he said he had given them by his life and example during the time he had spent among them. He declared himself the most miserable of sinners, and that his only hope was in the merits of our Saviour, and the intercession of Mary Immaculate and of St. Vincent de Paul, and that it was only through these that he hoped to be accepted by God before whom he was about to appear. All present burst into tears. He seated himself again on the stone and leaned his head against the rock. A little mimosa tree—a specimen of the *spina Christi*—sheltered him slightly from the burning sun. They thought all was over; but it was not so. After a few moments he again opened his eyes. ‘Pray for me, my children,’ he murmured, ‘for I am dying. I shall not forget you; I will pray for you always; pray for me. God bless you all!’

“Again he leaned his head against the rock; that head which had never rested in its labors for souls; and then covering his face with his *nattah* he slept in the Lord.

“Thus did Abyssinia’s great apostle finish his earthly pilgrimage in the sixtieth year of his age and the twenty-first of his apostolate in Abyssinia, in Ethiopia. It is almost impossible to describe the sorrow of the people of all classes and of all creeds—Catholics, Mussulmans, schismatics—all with tears in their eyes crying out: ‘Our Father is dead! That blessed one! That saint of God!’”

READINGS FOR FEASTS

AS READINGS FOR FEASTS, we have successively published in the *Annals* a series of edifying Notices, either in the form of an essay or a discourse, such as it might be desirable to have at hand for reading at table, or for spiritual reading, on the eves of feasts.

We now repeat the series:

- February 17th: *Blessed Francis Clet*, Vol. vi., p. 437.
March 15th: *Venerable Louise de Marillac*, Vol. ii., p. 445.
April 24th: *Birthday of St. Vincent de Paul*, Vol. ix., p. 146.
Second Sunday after Easter :
Translation of the Relics of St. Vincent de Paul, Vol. i., p. 118; Vol. iii., p. 159.
July 19th: *Feast of St. Vincent de Paul*, Vol. i., 163; Vol. vi., p. 3;
Divers Panegyrics of the Saint, published in the *Annals*.
July 26th: *Scapular of the Passion*, Vol. iii., p. 419.
July 31st: *Venerable Justin de Jacobis*, Vol. xii., p. 135.
September 11th: *Blessed John Gabriel Perboyre*, Vol. v., p. 42.
September 27th: *The Death of St. Vincent*, Vol. ix., p. 430.
November 27th: *The Miraculous Medal*, Vol. iv., p. 354; Vol. xii., p. 16.
December 20th: *Patronage of St. Vincent*, Vol. xi., p. 263.
-

CAUSE OF THE BEATIFICATION

OF

VENERABLE LOUISE DE MARILLAC

The Apostolic process concerning the heroic virtues of the Venerable Louise de Marillac is nearing its close. It is the last of the processes that should precede Beatification. These have brought to light the holiness of the life and works of the pious foundress; miracles must now be added to the evidences of numerous and signal favors already obtained by her intercession, attesting the credit she enjoys with Heaven. To obtain these miracles an appeal for fervent prayers is here made to all who are interested in the Cause.

GERMANY

Letter from REV. J. SCHREIBER, *Priest of the Mission,*
to VERY REV. A. FIAT, *Superior General.*

Nippes, Dec. 23, 1904.

...Permit me now to give you some account of the year 1904.

The condition of the Province in general may be considered as normal; the Seminary furnishes on an average thirty young sisters: during the present year 1904, they numbered thirty-three, and 1905 promises at least the like number.

During the current year, 1904, we have established three houses, namely those of Küllstedt, Wittlich, and Carden, the following are the details.

A year ago from date of to-day, I announced to you the acceptance of the foundation of Küllstedt, in which you may remember there was question of the paternal home of our confrères, the Dunkel brothers, in the province of Saxe, anciently known as Thuringia, the country that gave to the Church the illustrious heroine of Christian charity, St. Elizabeth: unfortunately from the same place, sprang the man of perdition who tore away from the unity of Catholicism one third of the Christian people. Küllstedt and the surrounding country, all included under the name Eichsfeld (land of oaks), after having for a time submitted to the yoke of Lutheranism, returned to the pale of the Church in a spirit truly Catholic, and Catholic beyond all eulogy, as you will understand by reading the following account of the entrance of the Daughters of St. Vincent into the parish of Küllstedt.

It was on the day following the close of the retreat of our sisters, during the octave of the Ascension that, at six-thirty a. m., your servant set out to prepare the way for the little colony destined to begin the work of St. Vincent in the country of St. Elizabeth. A journey of seven hours by rail brought me to Leinefelde where one meets the train for Küllstedt. We were obliged to wait an hour and a quarter at Leinefelde and it was half-past two p. m. when we reached Küllstedt. This is quite a large village of two thousand, five hundred inhabitants. The Reverend pastor of the village came to meet me at Leinefelde and during the journey he entertained me with an account of what he had planned to secure a suitable welcome in his parish for the Daughters of St. Vincent. He desired that, from the first, I should say Mass in the little chapel of the sisters and leave the Divine Guest in their new dwelling. Having arrived at the house, formerly the Dunkel home, we partook of a repast provided by the kind mother of our three Missionaries, after which we set about preparing an

altar, unpacking the harmonium, and making ready everything for the solemnity of the morrow. The good mother of the Fathers Dunkel was quite joyous now that her house was to be transformed into an institution of charity and her parlor into a sanctuary.

At the fixed hour the following day, Saturday, after the Ascension, accompanied by the Reverend Pastor, I took the train so as to meet the sisters now on their way. As the train coming from Cologne must wait two hours at Leinefelde to connect with that of Küllstedt, the kind forethought of the excellent pastor ordered dinner to be served there in the ladies waiting room. I was not a little uneasy, fearing the sisters might make some mistake in boarding the trains during a somewhat complicated journey; at last the express from Cologne entered the station. I anxiously looked at every window to discover a cornette. My fears were soon dispelled for there were the sisters! Thanks be to God! As they descended from the cars they were gazed at with the greatest astonishment by the expectant crowd who had never before seen so strange a costume. The sisters were immediately taken to the waiting room, where, making a virtue of necessity, they dined at the same table with us. After dinner, and a short recreation among themselves, the party set out for the land of promise, to traverse a country whose every landscape was decked in all the beauties of spring.

In about half an hour the voice of the conductor announced our approach to Küllstedt. On our arrival we were met by a deputation of ladies and gentleman who in the most respectful and cordial manner extended a warm welcome to the sisters. Among these distinguished people was the mayor of the village, accompanied by the principal men of the place, all in holiday attire, high hats in hand and wearing gloves. Then the lady president of the Confraternity of Christian Mothers, with her council,

and the school mistresses who eagerly pressed forward to conduct the sisters out of the enclosure. Quite a surprise awaited the latter as they viewed the edifice all decorated with green, and, in front of the entrance, seven carriages in waiting, drawn by splendid horses and elegantly adorned with floral wreaths. A goodly crowd, stationed on the road leading to the village, impatiently waited to get a glimpse of the sisters; as soon as these were in sight, joyous cheers manifested the pleasure of the people, whilst a good old man, bent with the weight of years, was seen to weep for joy! The worthy pastor and your servant enjoyed the embarrassment of the humble Daughters of St. Vincent who vainly tried to make me understand they could not consent to use the decorated carriages. But it was useless: close by each carriage waited a lady who seized upon her victim and drew her by her side into the triumphal car. It was certainly a magnificent cortège. The carriage, placed at the disposal of the pastor and your servant, headed the procession, then the five carriages for the ladies, each of whom had a cornette by her side, finally that of the Mayor and his assistant. In a short time we reached the hill overlooking the beautiful village of Küllstedt.

What a picture now met our eyes! All the village was astir, two thousand people were on foot, anxious to see the Daughters of St. Vincent, whose advent they had awaited so impatiently for a whole year! As we left the carriages the pastor, his assistant, and your servant donned their surplices, the village authorities and ladies placed themselves in order of procession, while from amidst the crowd came forth a troupe of young girls and children clothed in white; they pressed forward towards the sisters who at my invitation advanced with modest gait but quite confused at so much honor. The largest of the young girls bearing garlands of flowers and verdure surrounded them with

this beautiful chain, whilst the little ones scattered at their feet rose leaves taken from little baskets suspended at the neck. Two children then made a charming little address to the newly arrived guests; after which the school children, directed by their teachers sang some verses of glad welcome suited to the occasion; at last, the procession was ready to move on towards its destination.

Three small boys, one bearing the processional Cross, the others banners, pressed forward to reach the head of the procession, but before moving a powerful voice was heard: *Achtung! präsentiert das gewehr!* A military association (*Kriegerverein*) had not been noticed on account of the crowd, until that moment, when its captain advanced, sword in hand, and gave the order to salute the sisters and present arms: "*Ganzes bataillon Marsch!*" Then the cortège started in the following order: Cross and banners first, followed by the school children under the guidance of their teachers. The *Kriegerverein* (military band) in uniform, after these a company of youthful athletes wearing caps and colored ribbons, followed by all the men of the place walking in two separate files, and singing religious canticles all along the way. The Municipal Council followed by the Vestry Board, then the young girls and children, bearing garlands of flowers and scattering rose leaves, surrounded the sisters; finally, the clergy preceded by six altar boys wearing beautiful red cassocks quite new, and large capes of the same color over their little surplices. The female population closed this magnificent cortège as it wound its way through the principal streets which were decorated as for the feast of Corpus Christi with flowers, wreaths, and triumphal arches bearing inscriptions of welcome.

At last the church was reached, this edifice is situated on a high hill in the centre of the village: the crowd soon filled the nave, and even the two galleries which, erected one above the other, were reserved for the men.

After a short address to the pious assembly to thank them for the warm reception they had tendered the sisters, and some prayers to the Holy Spirit and to the Blessed Virgin, I yielded the stole to the worthy pastor and begged he would give his first blessing to his new parishioners.

On leaving the church the captain of the *Kriegerverein* brandishing his sabre gave anew the word of command: "*präsentiert das Gewehr!* (present arms)," then a direct line was taken towards the house prepared for the sisters and their works. Everywhere tokens of gladness and holiday decorations greeted the eye. We were soon at the Dunkel mansion, now transformed into an asylum of Charity, and gaily adorned for the occasion; crowns, wreaths, evergreens and flowers, even the pine trees and saplings of the forest had been brought to grace the new house of *Saint Vincent*. The little garden gate was opened and the cortège entered through the court into the beautifully decorated hall that in future will be devoted to the little ones of the Day Nursery. Greetings and compliments in song and speech, addresses by the pastor and the mayor were lavished upon the poor Daughters of St. Vincent, who made no difficulty in accepting the service of their Director to interpret their grateful appreciation of so honorable and distinguished a reception.

These discourses terminated, the clergy, preceded by an altar boy bearing holy water, entered the interior of the house to bless all the apartments, especially the little chapel. Then the crowd that had in silence respectfully awaited the return of the priests, retired and the beautiful feast was over.

The sisters, now left to themselves, visited the various rooms of their new dwelling. Everywhere evidence of the kind forethought of the devoted people of Küllsted-

claimed their grateful appreciation; the kitchen and pantries were abundantly supplied with all things desirable: hams and *Feldkieker* (sausages famous throughout the country), eggs, bread, cake, etc., etc.. Having accepted the invitation of the venerable Madam Dunkel who had prepared a luncheon of coffee, sandwiches, and cakes, the sisters retired to acquit themselves of their exercises of piety, and to thank the Divine Bounty for all the blessings that had crowned their first and ever memorable day in the country of Saint Elizabeth.

The next morning at five o'clock, I gave the sisters a conference, then I celebrated Mass and gave them for the first time in their present abode the Holy Communion; our Divine Saviour would henceforth abide with them under the same roof. At the High Mass I ascended the pulpit, and agreeably to my promise of the eve, explained to the pious auditory, assembled as on the greatest feasts, what the sisters had come to do in their midst, and what they expected of the worthy people of Küllstedt. How can I describe the emotions of happiness and consolation that filled the heart of the happy mother of our three Dunkel confrères, God alone could measure it. To see a House of Charity and the Tabernacle of the living God replacing the home where her children first saw the light and where her husband and eldest son had closed their eyes in death! Moreover, she now enjoys the consolation of knowing that she, and the good aunt, her husband's sister, are, as first pensioners of the new Home, to spend the rest of their days amid the dear familiar surroundings so precious to memory. We can well imagine tears of tenderness moistened her eyes, and ardent prayers arose from her grateful heart to the Author of every perfect gift to whom she had made the offering of her three beloved sons, and who, to-day rewards her generosity, by sending the Daughters of the same Family of St. Vincent to be the consolation of her

declining years. With heartfelt emotion we also unite with her, and say: *Deo gratias*.

It is quite time to close this lengthy recital; however let me add that, during the afternoon of this eventful day, quite a number of mothers came to inscribe the names of their little ones on the roll of the Day Nursery which would be ready on the morrow to receive one hundred and fifty children.

Sister Assistant and her companions returned the same evening to Cologne-Nippes, whilst I at Cassel took another direction to visit the recently founded house of Darmstadt in Southern Hesse which bears the name of that capital and which during the war of 1866, preserved its autonomy and its sovereign the Grand Duke, whilst the other divisions, known at Hesse-Nassau and Hesse-Cassel, have lost their individual existence. I found everything in good condition and continued my journey through the country of the Moselle, giving to each house one day, and returning to Cologne by the mountains of Eifel where there were about six other houses to visit.

I shall be pleased to send you an account of the opening of two institutions on the bank of the Moselle but not now, for the limit of this letter exceeds all bounds: it will be reserved for another occasion. I will only add that the works are prosperous and promise well for the future.

J. SCHREIBER.

In order that our readers may understand the political state of the country, we will mention that the laws of the Kulturkampf have been partially abrogated. The Federal Council or *Bundesrath* sanctioned last year, March 1904, the proposed law voted by the *Reichstag* concerning the abrogation of a portion of Article 2. of the law of July 4, 1872, against religious orders—

This persecuting ordinance had existed for thirty-two years.

Several times owing to the influence of the Catholic

centre, the *Reichstag* had voted the abrogation of this hostile measure, but the *Bundesrath* (Federal Council) refused its sanction.

The first paragraph of said laws, excluding from German territory the *Order* of Jesuits and those "like unto them" (the Lazarists are classed among the latter), still exists.

The second paragraph referred to *individual* Jesuits and all like to them. This, regarding foreigners, meant expulsion; regarding natives, it obliged them to withdraw to some determined locality: however this paragraph had for some time been practically ignored; it is now legally abolished.

The Redemptorists and the Fathers of the Holy Spirit, had, as well as the Lazarists, been considered as belonging to the Jesuits, but for some time past the prohibition has been removed in favor of the Redemptorists and the Fathers of the Holy Spirit who have been re-admitted into Germany; against the Lazarists, the law is still enforced.

As a portion of the legislation of the *Kulturkampf* has been suppressed, let us hope that little by little, the rest may disappear.

In 1872 the Daughters of Charity were compelled to abandon their schools, nor have they served any since; they however devoted themselves to hospitals and other works of charity and the account we have given of their recent reception at Küllstedt gives evidence of the good will of the population towards them.

AUSTRIA

ACCOUNT OF THE MISSION GIVEN AT GRATZ, FROM NOVEMBER 19TH., TO NOVEMBER. 27TH., 1904, ON THE OCCASION OF THE JUBILEE OF THE DEFINITION OF THE DOGMA OF THE IMMACULATE CONCEPTION.

The mission given in the church of the Missionaries at Gratz, from the nineteenth of November until the evening of the twenty-seventh was fruitful in extraordinary graces

The Provincial Visitor, Father Joseph Binner directed the mission; his assistants were Father Médits, Superior of our house at Budapest, Father Beran and Father Kro-bath; the two latter from the house of Vienna. (Kaiserstrasse, 5).

The Preparations — To secure the fruits of the mission, it had been announced to the people on the eighth of September: immediately preceeding the opening of the exercises, a novena was made after the Benediction of the Blessed Sacrament given every evening in the church. The Rev. Visitor, in a sermon, preached especially to contradict certain objections entertained against the mission, gave salutary counsels as to the means of securing the spiritual advantages attached to the exercises. The work was recommended to the prayers of the faithful and several thousand copies of the program of the mission were distributed among the people. The church was also prepared and magnificently adorned for the occasion. On each side of the high altar were seen transparencies representing the two faces of the Miraculous Medal; the walls were ornamented with wreaths and garlands, also the pulpit and the cross, commemorative of the last mission held in the church thirty-nine years ago. Each pillar bore an escutcheon with the inscription "O Mary, conceived without sin, pray for us who have recourse to thee." These preparations were no doubt pleasing to God and secured abundant graces for the success of the mission, which was visibly blessed by the Blessed Virgin.

The Opening of the Mission.—On Saturday November nineteenth, as immediate preparation for the exercises, the chaplet was recited at six p. m. A vast crowd had already assembled. At seven o'clock, the Visitor, Father Joseph Binner, assisted by three Missionaries, intoned the *Veni Sancte Spiritus* with other customary prayers. The con-

gregation then sang the beautiful Mission hymn: "*Gott zu lieben sind wir hier*: It is to love God we are on earth." The Director of the Mission, cross in hand, ascended the pulpit to give the introductory sermon. This was followed by the solemn Benediction and some prayers expressive of the spirit of penance, recited whilst the great bell of penance sounded its call of invitation.

Order of Exercises.—On the first Sunday, November twentieth, at five a. m., first Mass; after Communion a priest mounted the pulpit to recite morning prayers and deliver the first sermon which lasted half an hour. At six o'clock Mass and Benediction; at half-past six, seven, eight, and half-past eight, Low Masses; at nine o'clock, a second sermon, after which High Mass was sung; the last Low Mass was celebrated at eleven o'clock. The people flocked to all these exercises from five o'clock until the last Mass, as they were wont to do on the greatest feasts.

The same eagerness was displayed in assisting at the recitation of the Rosary at two p. m. and a still greater crowd were present for the sermon of half-past two which was followed by solemn Benediction of the Blessed Sacrament. At half-past four, another recitation of the chaplet, a sermon, and the chanting of the Litany of the Blessed Virgin. To conclude the devotions of the day a Missionary mounted the pulpit and recited night prayers with the people.

2.—Contrary to all expectation a large assembly attended the first Mass at five o'clock. The great attraction for the people seemed to be the public recitation of morning and evening prayers, this was continued throughout the mission. During the week the Low Masses were said at five, six, half-past six, seven, eight, and nine o'clock. At four p. m., Benediction and Litany of the Blessed Virgin, except on Friday, when these devotions were replaced by the "Way of the Cross." At half-past four, a second sermon, after which,

the triple invocation: O Mary conceived without sin, etc., was enthusiastically rendered; at half-past six, recitation of the chaplet and night prayers; at seven o'clock, sermon, Benediction of the Blessed Sacrament, and the prayer of penance.

Subjects of the Sermons.—We are certainly right in assuming, that one of the secrets of the great success of the mission, is found in the fact that it was undertaken in honor of, and under the protection of the Immaculate Mother of God; nor did the Missionaries ever lose sight of this twofold circumstance. They constantly strove to direct the eyes and hearts of the people towards the image of the Immaculate Virgin. At the beginning of each sermon they presented one of the beautiful symbols of the Miraculous Medal, and in terminating, they always added the touching invocation: *O Mary conceived without sin, etc.*

In citing the series of sermons it will be seen that the Blessed Virgin figured principally in the salutary advices given to the people and that the lessons of the Miraculous Medal were ingeniously presented for their consideration.

In the discourse introducing the mission, the rays were mentioned as symbolical of the graces to be obtained, notably, that of the Jubilee.

The sermon concerning confession and examen of conscience, presented Mary free from the taint of sin; then, as contrast, our own sad condition.

Sermons on sins of the tongue and false shame causing concealment of sin in the Sacred Tribunal, recalled the serpent, its hissings or seducing influences.

Sermons on Heaven drew the attention of those listening to the stars surrounding the Medal.

Discourses on prayer portrayed the Immaculate, her hands full of graces, etc.

As can easily be perceived, the mission was on the whole, a Jubilee mission in honor of the Immaculate Virgin.

Thus were all brought to a clearer knowledge and penetrated by a deeper love of the Miraculous Medal.

Of Confessions.—But the soul of a successful mission is ever found in good confessions. No matter how attractive the sermons may be, nor how well attended the other exercises, if the confessionals remain empty, the mission will be quite bereft of the good fruit it should produce. Now all the Missionaries most gratefully acknowledge before God, that they recognize the happiest results, for the holy angels have recorded in the book of life the names of three thousand four hundred men, who, in the confession of their sins, either recovered or increased the peace of God in their souls. We mention one instance: that of the restoration of a sum of money by a man sincerely converted.

During the course of the mission the following letter was received by a missionary:

“Sir,

“Urged by the touching instructions of the mission, I feel myself pressed to make restitution of a sum of money. It is true, some years ago, I resolved to pay my debt, but lacked the strength to carry out my good resolution. Influenced now by a firm purpose, aided by the grace of God, inspired by the Blessed Virgin, and convinced by the earnest appeals made by the sermons, I wish to restore this sum before I make my general confession, which I intend to do to-day. I ask you, Sir, kindly to take charge of the enclosed sum and send to the addresses indicated herein the amount due to each.

“Accept, Sir, the grateful acknowledgment of a sincerely converted heart.”

To many others the grace of conversion has been likewise granted, securing for them present happiness and the hope of eternal reward.

General Communions.—The various bodies or classes of people gave great edification by the general Communions. A Missionary from the pulpit recited with a loud voice the prayers of preparation and those of thanksgiving. Thursday, November twenty-fourth, the pupils of the Daughters of Charity and those of a neighboring school approached the Holy Table; on the twenty-first, the young girls; on the twenty-fifth, the women; but the culminating point was the Communion of the men and the youths, which took place November twenty-seventh at six a. m.

Conclusion.—The solemn conclusion was made November twenty-seventh at five in the evening. If during the entire course of the mission the attendance had been highly satisfactory, on the present occasion our church was densely crowded. At half-past four in the afternoon it was impossible to find one other place in the edifice. Hundreds of disappointed men were obliged to retire and the space in front of the church reaching to the opposite side of the street was lined with the expectant populace. Thanks be to God, all passed off without accident, though our church destined to accommodate about one thousand persons now held from fifteen to twenty hundred. When the Director wished to mount the pulpit in order to bless objects of devotion, to give the final sermon, and announce the Papal Benediction, he found great difficulty in doing so: the crowd of men pressing on even to the door of the pulpit. Recognizing that such an ample benediction of grace had doubtless been obtained through the intercession of the Immaculate Virgin, the hymn of thanksgiving, *Te Deum laudamus*, and the beautiful invocation of praise to the Immaculate Virgin, *O Mary, conceived without sin, pray for us who have recourse to thee*, were sung with religious fervor by the enthusiastic assembly.

On Monday November twenty-eighth, according to custom, a service of *Requiem* was held for the departed.

May God grant, through the intercession of the Immaculate Virgin, that the revival of the mission, which will take place in a few years from date, may produce like fruits for the glory of God and the salvation of souls.

IRELAND

AN IRISH VINCENTIAN MARTYR

IN THE SEVENTEENTH CENTURY

In a paper entitled 'Hibernia Vincentiana' ¹ the present writer gave an account of the labours of the Vincentians in Ireland during the lifetime of their founder. In the hour of her deepest affliction, the early Irish Vincentians had the privilege of labouring for Ireland, and of sharing her sufferings; and one of their number, Brother Thaddeus Lye, had the honour of suffering death at the hands of the enemies of the Catholic faith. ¹

The object of the present paper is to collect all that is known of the life and death of this servant of God, in the hope that as he was an associate in suffering of the Irish martyrs of the seventeenth century, he may also be their associate in the honours of which, it is hoped, the Church will at no distant date declare them worthy.

I.

The details which have come to us of the life and sufferings of Brother Lye (Lee), are scanty; but they are sufficient to show that he lived and died for God. The first mention of him is found in the Register of those who became members of the Congregation of the Mission, which

1. I. E. RECORD, October, 1903.

is preserved at the *Archives Nationales* in Paris, and is quoted M. M. 519A and bears the following title:—

‘Catalogue of the priests and clerics who have been received into the Congregation of the Mission since the commencement of its institution, and who lived therein more than two years, or who died in it before the end of the first two years, 1625-1764.’¹

In this Register we find under the year 1643, the following entry: ‘Thady Lie, age twenty years, a native of Touä (Tuam?) in Ireland, received in Paris, twenty-first of October, 1643, made the vows October seventh, 1645.’²

From this entry it is evident that Thady Lye was a cleric, though he is sometimes spoken of as a Brother, according to a usage in religious communities which gives that title even to ecclesiastics who are not in priests’ orders. Moreover, in the same register there is a separate catalogue of all the **lay** brothers who entered the Community for the whole of the same period and the name Lye is not found among them. In all probability Brother Lye, like so many others came to Paris to study for the priesthood; and had there become acquainted with St. Vincent de

1. ‘Catalogue des Prestres et clerics qui ont esté receus en la Congregation de la Mission depuis le commencement de son institution, et y ont veçu plus de deux ans, ou bien y sont morts devant la fin des deux premières années, 1625-1764.’ Arch. Nationales M.M.519 A. The continuation of the Catalogue from 1764 to 1790 is quoted M.M. 519 B.

2. ‘Thadée Lie, âgé de 20 ans, natif de Touä en Hibernie; reçu à Paris le 20 Octobre, 1643, a fait les vœux le 7 Octobre, 1645.’ The name is written Lie in the Register. In the Printed text of Collet and of St. Vincent’s letters we find Lye.

NOTE.—The above article had already been printed when Father Boyle kindly sent the following interesting and important letter, addressed by Mr. Grattan Flood to the editor of the *Irish Ecclesiastical Record*, (see issue of November 1904.) The author states that his information has been taken from *State Papers*.

AN IRISH LAZARIST MARTYR IN 1651.—I am happy to be able to throw some additional light on the holy martyr whose fate is lovingly chronicled in the current issue, by Father Boyle, O. M.

Paul,¹ who at that time, in conjunction with Dr. Kírwán, was interesting himself in the welfare of the Irish ecclesiastics resident in the French capital. Anyhow his age and his oblation of himself to God is evident that 'his heart was in that which is good in the days of his youth.'²

Another reference which can hardly apply to anyone but Brother Lye is found in a letter of St. Vincent de Paul, dated October 15, 1646, and addressed to the Bishop of Limerick.³ In that letter the Saint announces to the bishop the departure of a body of missionaries to Ireland. He writes—'My Lord: at last I have the pleasure of sending eight missioners to Ireland, one of them is French, the rest are Irish. . . .⁴ and a brother who is English. The first mentioned has been charged with the government of the company, according to the advice of the

Father Boyle gives the name of the Irish Vincentian martyr as '*Lye*' and '*Tuoa*' with Tuam, adding that the martyrdom took place in the latter town (in Galway).

It will doubtless interest Father Boyle, and many other readers, to know the name of the martyr was Rev. Thady Lee, whose forbears were from Kilmeady, (Co. Limerick). He himself was born in Tuogh, Co., Limerick (the French form Toua, being a fairly good phonetic rendering of the townland known as Tuogh) not far from Clonshire near Adare. He was in Minor Orders, and hence is styled a cleric by St. Vincent de Paul, who also alludes to his talent for music. The Lees were a good old County Limerick family, and Thady entered the Paris house of the Vincentian Order, on October 21, 1643. It is doubtful if his father lived to see the siege of Limerick; but from St. Vincent's letter (March 22, 1652), it is certain that his mother was alive at Tuogh in 1651, as the saintly disciple of St. Vincent de Paul was martyred before the eyes of his mother in his native place (enson pays). Mrs. Lee was subsequently 'transplanted.'

I remain yours very sincerely

WM. H. GRATTAN FLOOD.

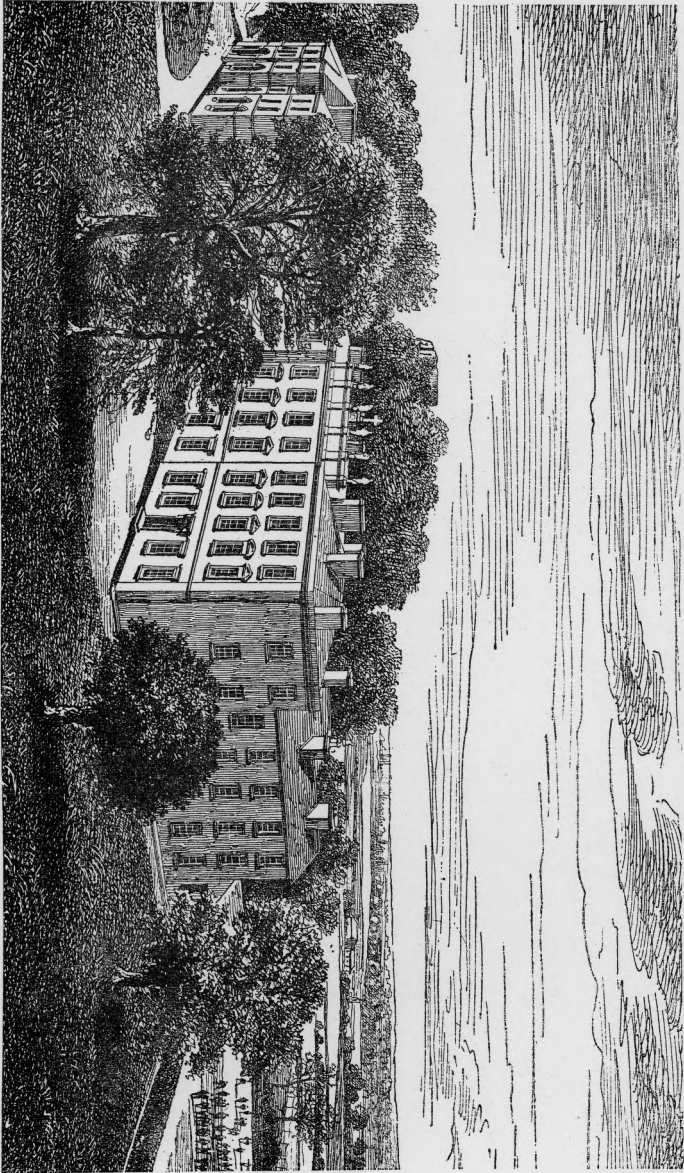
October 7, 1904.

1 'Hib. Vincentiana,' I. E. RECORD, p. 300, October, 1903.

2 Eccles. xi. 9.

3 *Lettres de St. Vincent de Paul*, vol. i., p. 578.

4 A portion of the original letter has been torn away.



CASTLEKNOCK, NEAR DUBLIN : ST. VINCENT'S COLLEGE

Conducted by the Vincentian Fathers. From *Saint Vincent de Paul*, by A. Loth, published by Dumoulin, Paris.)



Copyright by the Congregation of the Mission, 1905. No part of this publication may be reproduced without the written permission of the Congregation of the Mission.

late Mr. Skyddie.¹ who before his death sent me word that this was the plan to adopt. The cleric will have as his duty to direct the singing.”

From other letters of St. Vincent written at this period, we learn that one of the lay brothers who accompanied the missionaries, named Solomon Patriarche, was a native of the island of Jersey, and we may assume that he is the person described as English. This good brother suffered much from the privations and perils he underwent in Ireland, and in 1649 it was found necessary to send him back to France. In a letter dated September 10, 1649, St. Vincent mentions him, saying:

“Mr. Duguin (Duggan) who was in Ireland is here for the last few days. He left, at St. Meen, Brother Patriarche who, though much better, is not quite recovered from his mental infirmity, on account of which M. Brin sent them to us. I am told this good brother, such as he is, is a source of great edification to the company, so cordial is he, and so obliging, active, and devoted to God.²”

The cleric, therefore, must have been Brother Lye, who was not in priests' orders, probably because in 1646 he was still under age, and probably also because he had not a patrimonial title, and the community had not yet obtained the privilege of ordaining its subjects *titulo Mensæ Communis*. But whatever be the explanation, the fact that it was his duty to direct the singing is not without interest in these days of musical reform; for it seems to indicate that congregational singing was not unknown in Ireland in the seventeenth century.

The third reference to Brother Lye is found in a letter of St. Vincent, dated twenty-second of March 1652, and addressed to Mr. Lambert, superior of a house

¹ John Skyddie, a native of Cork, received in Paris, October 9, 1638 ordained priest 1604.

² *Lettres St. Vincent de Paul*, Vol. II.

of the Congregation in Warsaw. Having treated of matters personal to M. Lambert the Saint continues:—

“I add to this the news we have had of our *confrères* in Ireland, whom we supposed to be amongst those whom the English put to death at the capture of Limerick. But thanks be to God, he has rescued them from their hands. This is certain as regards M. Barry, who has arrived at Nantes, and whom we are expecting here, and we have reason to hope the same is true of M. Brin, though we are not certain of it. They left Limerick together, along with five or six score priests and religious, all in disguise, and mingled with the soldiers of the city who quitted it on the day the enemy were to enter. Our men spent the night in preparing for death, because there was no quarter for ecclesiastics; but God did not permit them to be recognized as such. On leaving the city they separated not without great sorrow, going one in one direction and one in another. They thought it best to act in this way, so that if one perished the other at least might escape. M. Brin took the road to his native place with their good friend the Vicar-General of Cannes (*sic*).¹ M. Barry went towards certain mountains which he names, where he met a charitable lady who received and lodged him for two months; at the end of which a vessel for France chanced to present itself, and he embarked without having had any news of M. Brin since they separated. He thinks, however, that it will be no easy matter for him to cross over to France, both because the English hold the sea, and because they occupy the district of which he is a native; hence he has much need of our prayers.

P. S.—Poor Brother Lye being in his native place fell into the hands of the enemy, who dashed out his brains, and cut off his feet and hands before the eyes of his mother.²

The foregoing letter is based no doubt on information

1. Cashel.

2. “Le pauvre frère Lye, étant en son pays, est tombé en mains des ennemis, qui lui ont écrasé la tête et coupé les pieds et les mains en la présence de sa mère.”

forwarded by Father Barry, who had just arrived from Ireland. It does not mention the date nor the precise place where Brother Lye suffered. ¹ But from the Register above mentioned we know that his native place was Touä (Tuam?). It seems probable that he escaped from Limerick when the siege was raised, and took refuge with his parents. There he fell into the hands of the Cromwellians, no doubt before the end of 1651, and like the Machabees of old he was put to death before his mother's eyes. There could be no other motive for treating him with such barbarity but the fact that he was an ecclesiastic. The cruelty with which he was treated bears a certain resemblance to that which was exercised on the saintly Archbishop of Tuam, Malachy Queely, ² whose body was hacked to pieces by the soldiers. Both suffered in different years, but for the same cause, and in the same manner. Both, we may remark, were students in Paris. Let us hope that both will find a place on the list of the Irish martyrs who labored and suffered so gloriously for the faith in the seventeenth century.

1. *Letters de St. Vincent de Paul*, Vol. II., pp. 400, 401.

2. Dr. Malachy Queely, to whom reference is made above, and whose name is also on the list of Irish martyrs, made his studies in Paris. Whether during his studies in Philosophy he resided in the Irish College in that city, supported then by the Baron de L' Escalopier, is not clear; but that he was a friend and patron of the College is manifest from a letter addressed on its behalf to the University of Paris, dated 1624, and signed by Dr. Queely and four other Irish Prelates. In 1617, as appears from the MS. Register of the German Nation in the University, Queely was Professor of Philosophy in the College of Boncour and Proctor of the German Nation, the latter office he also held in 1620 and in 1622. From the *History of the College of Navarre*, one of the colleges of the Paris University, by the celebrated Launoi, we learn that Malachy Queely made his theological studies in that famous college. In a list of the students of the College, Launoi gives his name as a theologian in 1618, and again as master in Theology in 1622.

The life of Dr. Queely is well known in Ireland; but there is a sketch of his career given by Launoi in the work just mentioned, which is hardly accessible in Ireland, and which may be of interest at the present time,

The fact of the martyrdrom of Thady Lye comes down to us, then, on the authority of St. Vincent de Paul, and if we do not possess more ample details concerning him, it is probably to be attributed to the humility of St. Vincent. When the mission to Ireland had come to a close the superior of it desired to publish an account of the labours of the missionaries and the fruits produced by them; but St. Vincent dissuaded him: 'It is enough,' he said, 'that God knows all that has been done, the humility of

the more so as it is probably the earliest printed record of his career. We translate from the original Latin:—

'Malachy Queely, an Irishman, of respectable and noble family, desiring to obtain the degree of Master of Theology, procured, by a royal license similar to that granted to Nicholas Maillard, admission to the theological college of Navarre. When he had obtained the object of his desire in 1622, he returned to his native country, and the following year he was consecrated Archbishop of Tuam, and Metropolitan of the Province of Connaught. His personal merit, his reputation for learning, and the nobility of his family, which was held in high esteem by the Catholics, obtained for him that honour. It is incredible with what care and diligence he practised all the virtues which St. Paul requires in a bishop. Amongst them were pre-eminent his charity and hospitality, so that every one admired the variety of ways in which he practised those two virtues. He visited his diocese attentively and diligently; nor did he ordain anyone a priest until he had made a strict inquiry as to his life, morals, and learning. He could not endure idle priests; and it was his wish that every priest should have an ecclesiastical office. At the period when the Cromwellian party prevailed, the Confederate Catholics desired that he should govern the Province, and he governed it in subjection to the King, mindful of the words of Christ: "Render to Cæsar the things that are Cæsars." In the year 1644, as he was going through his diocese, he fell into the hands of a party of Scotch Cromwellians, by whom he was slain in the month of November. The Catholics honor him as a martyr, and flock from all quarters to venerate his tomb. They receive solace and aid, and pay honour to his relics.'

Such is Launoi's account of this great Irish bishop. As it was published in 1667 it is contemporary evidence, and all the more valuable as coming from the pen of one, who, from the severity with which he criticised the legends of saints, was called the *denicheur des saints*.

Joannis Launoi, Constantiensis, Parisiensis Theologi, Regii Navarræ. Gymnasii Historia. Paris, MDCLXVII. Ch. 89, pp. 1053-54.

our Lord requires of the little company to remain hidden in God with Jesus Christ in honor of His hidden life. The blood of martyrs shall not be forgotten before God; and sooner or later it shall be the seed of new Christians.¹

But though the humility of St. Vincent shrank from publishing to the world an account of the labours of his children in Ireland, and of the fruits produced by them, the martyrdom of Brother Lye was not forgotten. In the middle of the eighteenth century Father Peter Collet, so widely known for his theological works, published a life of St. Vincent de Paul. He employed great diligence in the preparation of that work. He consulted not merely the life of the saint by Abelly, Bishop of Rodez, but he also examined all the documents on which Abelly's life was based; the letters of St. Vincent to the number of at least seven thousand, the letters written to the saint, the manuscript lives of the early companions of St. Vincent, and other documents, many of which have since been lost.² We may therefore regard Collet as not merely the echo of the testimony of St. Vincent, but also to some extent as an independent witness, since he must have had before him the documents regarding the mission to Ireland on which St. Vincent's own testimony is based. Speaking of the sufferings of the missionaries on the occasion of the fall of Limerick, Collet writes as follows:—

“Of the three missionaries who had remained in Ireland only two returned to Paris, after having passed at Limerick through all the terrors of pestilence and war. The third finished his course there; the others disguised themselves and escaped as they could. One of them retired to his own country with the Grand-Vicar of Cashel. The other found in the mountains a pious woman who concealed him

1. Abelly, *Vie de St. Vincent de Paul*, Book ii., chap. i., sec. 8.

2. Collet, Preface to the Life of St. Vincent.

for two months. A brother who waited on them was less fortunate, or rather more so. The heretics having discovered his retreat massacred him under the eyes of his mother. They broke his head, after having cut off his feet and hands, an inhuman and barbarous punishment which served to show the priests what they might expect should they be caught.”¹

The testimony of St. Vincent and of Collet has been handed on by more recent historians. The Abbé Maynard in his life of St. Vincent published in 1860, relates the martyrdom of Brother Lye in almost the same words as Collet. Later still a little work of piety entitled the *Petit Pré Spirituel de la Congregation de la Mission* was compiled in 1880 by the late Father Chicahon, C. M. In it he recounts the sufferings of Brother Lye in almost the same terms as the writers just mentioned. He falls however into the error of regarding him as a lay brother (*frère coadjuteur*), whereas it is clear from the catalogue of the members of the community that he was an ecclesiastic.

There exists, then, a constant and a well authenticated tradition that Brother Thady Lye suffered death at the hands of heretics *in odium fidei*. The details which we possess concerning his life and death are meagre. But they are fuller than what we possess concerning many whom the Church honors as martyrs.

Of the four saints honored under the title *Quatuor Coronati* even the names were long unknown; of the martyr who embraced St. Felix on the way to the place of execution, and who suffered with him, the name has never been known and the Church calls him *Adauctus* because he was added to St. Felix in his triumphant profession of the faith. Nothing is known of St. Philomena but her name, which was inscribed on her sepulchre. The phial of blood, the emblem

1. Collet, *Vie de St. Vincent de Paul*, 1st. Edition, 1748, vol. ii., p. 471, (English Edition, Dublin, 1846, p. 311.)

of martyrdom, discovered in her tomb is the only record of her life. The testimony of a canonized saint repeated by grave authors, and handed down to the present day, can hardly be of less weight in favor of one who may justly be regarded as having suffered for the faith.

II.

Thus far we have endeavored to collect authentic evidence regarding the life and death of Brother Lye. Let us now endeavor to see what light is thrown upon his career by the circumstances in which he was placed. St. Gregory Nazianzen,¹ in his sermon on the great St. Basil, says of him that such was his gravity, that "he was a priest even before he was ordained a priest." In like manner it may be said of Brother Lye that he was a martyr before he suffered martyrdom. He accompanied the missionaries to Ireland and shared their privations and dangers. What those privations and dangers were may be gathered from various letters of St. Vincent de Paul. Writing to M. Portail on February 14th, 1647, he says:

"We have no news from Ireland except old news, which reached us two days ago, and was dated September and November. M. Duchesne is suffering from a flux of blood since a month previous to his last letter, and our Brother Levacher, since his arrival in Ireland. The others, thanks be to God, are in good health. The miseries of the country are great in every way; and the enemy surround the place where our men reside, so that when they go on mission they are in danger. I recommend them to your prayers.

In another letter dated May 10th, 1647, he again speaks of Ireland.

"We have also (he writes) news from our gentlemen in Ireland. They tell me that the war and the poverty of the country are great obstacles in their way. Nevertheless, at

¹ St. Greg. Nazian., Sermon on St. Basil.

a mission which they gave the concourse of people was so great that though there were five or six confessors, they were not enough to hear the confessions. For people from the neighbouring localities hastened to hear the Word of God; and some from a distance of nearly ten leagues waited four or five days to get to confession! I recommend them to the prayers of all the company."

In course of time the dangers became yet greater. St. Vincent recalled five of his missionaries to France. Three priests remained and with them Brother Lye. At this time the army of Ireton was laying waste the country around Limerick, and the people fled for safety to the city. At the request of the bishop a mission was given in the city, and about twenty thousand people approached the sacraments. Soon after a plague broke out and carried off about eight thousand persons."

"It was marvellous," writes Abelly, "to see, not merely with what patience, but also with what peace and tranquillity of mind those poor people endured the pestilence. They declared that they died happy, because they were relieved of the burden of their sins, from which they had been delivered by the sacrament of Penance. Others said they did not regret to die, since God had sent the holy fathers (so they called the priests of the Mission) to cleanse their souls. Others again, in their sickness, asked nothing else but to have a share in the prayers of their confessors, to whom they declared they owed their salvation."

Another and a greater trial soon followed; Ireton laid siege to the city. For five months and fifteen days the city was beleaguered. The enemy assaulted without, famine and pestilence raged within. Such at length was the dearth of provisions that, as we learn from a letter of St. Vincent, the head of a horse was sold for a crown.² Brother

1. Abelly, *Vie de St. Vincent de Paul*. p 196.

2. Letter dated March 23, 1652, mentioned by Collet, but now lost.

Lye was a spectator and a sharer of all these sufferings. As yet the hour of his martyrdom had not arrived.

But what St. Cyprian says of St. Cornelius, is true also of Brother Lye: *Quantum ad devotionem ejus pertinet et timorem, passus est, quidquid pati potuit.*¹ In preparation of heart, and the expectation of the sufferings with which he was threatened he suffered a species of martyrdom. May we not say of him, as St. Cyprian also says of St. Cornelius, even before he had suffered martyrdom: *Nonne hic, fratres charissimi, summo virtutis et fidei testimonio prædicandus est, nonne inter gloriosos confessores et martyres deputandus est, qui tantum temporis sedit expectans corporis sui carnifices et tyranni et ferocientes ultores; qui Cornelium adversus edicta feralia resistentem, et minas et cruciatus et tormenta, fidei vigore calcantem, vel gladio invaderent, vel quolibet inaudito genere poenarum viscera ejus et membra laniarent?* Does not he merit the highest eulogium for virtue and faith, does not he merit to be ranked with the confessors and martyrs of renown, who so long held out awaiting the executioners and ministers of the fierce tyrant, who were prepared to slay him with the sword, to crucify him, to burn, or mangle with unheard of torments, the vitals and the members of one who by the strength of his faith despised commands, threats, agonies, and torments? But Brother Lye was not alone in this noble disposition of mind in the midst of danger. He had glorious examples of fortitude before his eyes. The Bishop of Limerick was within the walls sharing the dangers and sustaining the courage of his flock. When the city capitulated he, too, was doomed to death, but clothed in the disguise of a soldier's servant, bareheaded, his face besmeared and a pack upon his shoulders he made his escape and found refuge in Belgium.² Terence Albert O'Brien, the saintly Bishop

1. St. Cyprian, *Epistola ad Antonianum de Cornelio, ac Novatiano.*

2. Lynch MS., 'De Praesulibus Hiberniæ,' Mazarin copy, p. 714.

of Emly, was there encouraging the inhabitants to hold out against the besiegers. He was specially excepted from quarter. Father Denis Hanrechan, O. P., himself present in Limerick at the time, tells with what courage and resignation the Bishop met his death on the eve of All Saints, 1651, and how his lifeless body, as it hung for three hours on the gibbet, was treated with barbarity by the soldiers, who made it swing to and fro, and beat it with their muskets, and then how the head of the Bishop was cut off and fixed on the bridge connecting the city with the suburbs. He tells, too, how Ireton, the chief author of so much cruelty, was stricken with the plague, and how in his sickness he frequently cried out that the Bishop was sentenced to death not by him, but by the Council. "I could have saved him," he repeated, "but this did not please my friends. Would that I had never seen that Papist Bishop." Racked by reproaches of his conscience Ireton expired on November 26th, 1651.¹ But besides the Bishop of Emly there were others whose courage and whose fate serve to throw clearer light on the surroundings in which Brother Lye was placed. Just as Hanrechan, whose narrative is summarized by Lynch, is a contemporary witness of the sufferings of Bishop Terence Albert O'Brien, so Abelly, in his life of St. Vincent de Paul, is a contemporary witness of the virtues and sufferings of Sir Thomas Strich and his companions, who were put to death on the same occasion. The life of St. Vincent by Abelly, deficient though it is in literary finish and in chronological arrangement, is a work of great value for the documents it contains.² It was published in 1664, and is referred to by Lynch in his manuscript lives of the Bishops of Ireland. When Abelly wrote, the missionaries who had been in Ire-

1. Lynch. MS, p. 680.

2. *La Vie du Vénérable serviteur de Dieu, Vincent de Paul*, par Messire Louis Abelly, Évêque de Rodez, p. 508. Paris 1664, Book ii., chap. i., sec. 8.

land were still alive, and we may feel certain that in the account he gives of the events in Ireland, though the hand which writes is French, the voice which speaks is Irish. Abelly writes as follows of the fall of Limerick:—

“That poor city was besieged and at length taken by the heretics. They cruelly put to death several of the inhabitants on account of the Catholic faith which they professed. This they did in particular to four of the principal inhabitants of the city, who testified on this occasion by their invincible zeal in defense of the Catholic religion, how much they had profited by the instructions and exhortations of the mission, and by the spiritual retreat they afterwards made in the house of the missionaries. This was the case in particular of Sir Thomas Strich, who at the close of his retreat, was elected mayor of the city. In that office he publicly declared his opposition to the enemies of the Church; and on receiving the keys of the city, he at once, by the advice of his confessor, placed them in the hands of a statue of the Blessed Virgin, begging of her to take the city under her protection. On this occasion he made the corporation of the city walk before him to the church, where that pious action was performed with due ceremony, and at its close the new mayor delivered a most Christian discourse, encouraging the whole assembly to inviolable fidelity to God, to the Church, and to the King; and he offered to sacrifice his own life for so just a cause. This offer was accepted by God, for when the city was taken soon after by the enemy, God gave him the grace to suffer martyrdom with three others of the principal citizens; who, having been the companions of his spiritual retreat, were also his companions in martyrdom. The four came forward to suffer, not only with constancy but also with joy; and in token of it, they dressed in their best clothes, and before their execution they delivered addresses which drew tears from all present, even from her-

etics. They declared before heaven and earth that they died for professing and defending the Catholic religion; and their example greatly strengthened the rest of the Catholics to preserve their faith and to suffer all manner of tortures rather than fail in the allegiance they owed to God."

Such were the men whose example Brother Lye had before his eyes. He was the sharer of their perils, probably their attendant in their retreat, and like them he suffered death for the same cause as they.

The eloquent St. Gregory Nazianzen, in an admirable sermon, thus sums up the praise of the Machabees: "The whole of Judea admired their constancy and rejoiced as though their crown were its own. For this contest was the greatest of any which that city had ever had to endure. Its object was whether the law should be overturned or glorified. Their contest was a crisis for the whole Hebrew race."¹ So, too, was it in the case of Brother Lye, and the martyrs of Limerick. They were no less glorious than the Machabees. The undaunted Bishop of Emly, firm as Eleazer of old; Brother Lye, the youthful son, martyred under the eyes of his noble-hearted mother; Sir Thomas Strich and others of the laity, true and constant as the clergy, all combatted in the same cause. The faith of the whole Irish race was at stake, the whole Irish race admired their constancy and rejoiced at their victory.

It belongs to the divinely established authority of the Church to pronounce upon the merits of these heroic men. Should that supreme authority decree to them the honors of the altar, the whole Irish race will look on their honor as its own, and, with gratitude to God will "praise the men of renown" to whose heroic constancy the preservation of the faith in Ireland is due.

Patrick BOYLE, C. M.

1. St. Gregory Nazianzen. Homily on the Machabees.



View of the Congregation of the Mission, Vol. 12, No. 2, 1905



ROME

International House of Studies
of the Congregation of the Mission of St. Vincent de Paul
Via San Nicola da Tolentino, 67.

— 189 —

ITALY

ROME

THE MARIAL CONGRESS OF 1904.

We have already given the readers of the *Annals* some account of the beautiful ceremonies of the Marial Congress at Rome. They will be pleased to learn that during the closing session the Congress expressed its views on two points which bear a special interest for us, namely; the dissemination of the Miraculous Medal, and the extension of the Association of Mary Immaculate established in the houses of the Daughters of Charity.

From a letter written by Father Mott, Priest of the Mission, to the Superior General, we have taken the subjoined words of the conclusions of the Congress.

I

Of the Miraculous Medal

Considering the admirable relations existing between the Miraculous Medal and the proclamation of the dogma of the Immaculate Conception, the Marial Congress of Rome earnestly desires that this Medal be disseminated more and more in Christian families and on foreign missions.

II

The Associations of the Children of Mary Immaculate.

The Congress paid a tribute of praise and encouragement to three associations of the Children of Mary; to that of the *Prima-Primaria* which has its seat in St. Ignatius Church, of the Jesuit Fathers, in Rome; that of St. Agnes directed by the Canons Regular of St. John of Lateran; and that of Mary Immaculate, established in the various houses of the Daughters of Charity.

We quote from the letter of Father Mott, translating exactly from the Italian:

Considering the great spiritual advantages accruing to the young girls, banded together under the auspices of Mary, in the various associations of the Congregation of the Blessed Virgin; considering that the said pious associations or congregations will realize a greater amount of good if aggregated to those recognized by the Holy See, approved and enriched with numerous indulgences;

The Congress resolves:

1. That a tribute of praise be voted to the Congregation *Prima-Primaria* existing in Rome at the church of St. Ignatius, to which are affiliated a great number of Congregations of Children of Mary:

2. That a resolution of approbation and admiration be tendered to the associations of the Children of Mary, established in the houses of the Daughters of Charity, which have always proved so beneficial to young girls:

3. That a like resolution be voted to the pious association *Primaria* of St. Agnes, directed by the Canons Regular of St. John of Lateran; it also exhorts all other associations already established, as well as those that may be formed in the future for young girls, under the title of Children of Mary, to affiliation with that of St. Agnes, unless they belong to the two other aforesaid Sodalties

We understand the importance of the eulogiums and encouragement accorded to the three associations around which, at Rome, we desire to see grouped, in the measure indicated, all other congregations of the Children of Mary.

1. Considerando il grande bene spirituale che viene alla gioventù femminile raccolta sotto gli auspici di Maria velle pie Associazioni e congregazioni Mariane:

Considerando che tali pie associazioni o congregazioni faranno tanto più bene se sono aggregate a quelle riconoscenti, approvate e indulgentiate dalla Santa Sede;

Il congresso delibera:

1. Un voto di grande laude alla congregazione *Prima-Primaria* esistente in Roma nella chiesa di Sant' Ignazio, ed alla quale sono affiliate moltissime congregazioni di Figlie di Maria.

2. Un voto di plauso e di ammirazione per le congregazioni delle Figlie de Maria Immacolata presso le Figlie della Carità, essendo tanto utili alla gioventù femminile.

3. Un voto di plauso e ammirazione alla pia associazione *Primaria* di S. Agnese, diretta dai Canonici regolari Lateranensi: esortando che tutte le altre associazioni giovanili esistenti di Figlie di Maria, e non appartenenti ad alcuna delle suddette approvate, oppure altre che in seguito se fonderanno, vogliano aggregarsi a quest'ultima di S. Agnese, essendo esclusivamente istituita per le giovanette.

During the sessions of the Congress, when there was question of the associations of the Children of Mary, the pontifical acts and privileges granted by Pius IX. and Leo XIII. were justly pleaded in favor of the said associations immediately established in the Community of the Daughters of Charity throughout the world.

The rescript of Pius IX., June 20, 1847, to the Superior General of the Mission, granted him the privilege of erecting in each of the houses of the Daughters of Charity a pious association dedicated to the Immaculate Virgin in favor of the young girls, for extern young girls frequenting their schools or work-rooms. This same rescript also granted to this association, not by affiliation but directly, the same indulgences as are enjoyed by the *Prima-Primaria*, of the Jesuit Fathers.

The Brief of Pius IX., September 19, 1876, permitted the admission to this association of young girls who did not attend the schools or work-rooms of the Daughters of Charity.

Leo XIII., confirmed these privileges by a brief May 21, 1897, August 2, 1897, and April 29, 1903.

The *Acta apostolica in gratiam Congregationis Missionis*, gives a more complete list, and also the exact words of those important documents, which were all obtained from Rome by the solicitations of the Congregation of the Mission and of the Company of the Daughters of Charity.

THE MARONITE COLLEGE AT ROME

Father Alouan, Priest of the Mission, who is at present charged with the direction of the College, writes as follows :

Rome. Dec. 15, 1904.

I purpose to trace briefly the history of the Pontifical Maronite College of which, by the will of the Holy Father, the order of the Propaganda, and the desire of His Beatitude, the Maronite Patriarch, the Priests, of the Mission of St. Vincent de Paul have assumed the direction. I feel assured

the account will be of interest to the readers of the *Annals*. We shall treat first of the ancient College, secondly of that established by Leo XIII., of glorious memory.

I. *The Ancient College.*

The Ancient Maronite College of Rome, founded by Gregory XIII., of holy and happy memory, who to this end published the Bull *Humanam*, June 27, 1584, was destined to educate the young clerics of Maronite nationality.

The college was situated near the old church of St. John of *la Ficoccia*, in which later on the celebrated Assemani, former students of said college, were interred. It was placed under the direction of the Rev. Jesuit Fathers, and the course of study followed was that of the Roman College. On the doorway of the church, at the base of an image of the Holy Virgin, is the inscription in Syriac and Latin. *Veni de Libano, sponsa mea et coronaberis*. This image was transferred to the new college: it is now placed at the end of the vestibule of the new building and faces the main entrance. Sixtus V., Paul V., Gregory XV., Urban VIII., assigned various revenues to the college in proportion to its development: Cardinal Caraffa, who was the first protector of the College, bequeathed to it his estate, and reconstructed the old church.

Among the many students frequenting the college from 1585 to 1685 are numbered several celebrated men. The names of those most distinguished, who attained high positions in their respective countries, will be found in a collection published in Rome, together with their portraits, on the occasion of the first centenary of the foundation of the college.

The college, suppressed in 1797, lost all its revenues during the French occupation and on the restoration of the



ROME

Maronite Ecclesiastical College (1905), via di Porta Pinciana, 32.



THE CONGREGATION OF THE MISSION, ST. LOUIS, MO.

Papal government it was found impossible to re-open it. What remained of its revenues, served to support a few students at the Propaganda, and, in 1864, the ancient buildings were repurchased to serve as a Polish College.

II. *The New College.*

Leo XIII of glorious and happy memory, who, during his fruitful pontificate, gradually reconstructed the Oriental Colleges of Rome, charged Mgr. Hoyek, a Maronite Archbishop of Atca and Patriarchal Vicar, with the duty of re-establishing the Maronite College. The prelate fulfilled the commission to the entire satisfaction of His Holiness. With a part of the funds of the former college and about twenty thousand dollars collected in Libanus and France, he was enabled to open a new College near the Porta Pinciana (via di Porta Pinciana, 32), approved of by the brief *Sapientia olim* of November 30, 1891. The students who followed the curriculum of the Propaganda at first numbered eight, but the number increased and it was found necessary to provide more extensive accommodations; for which reasons His Holiness Leo XIII., and the Propaganda sought means to build a college of suitable dimensions. In 1903 it was possible to install the students in the new college erected on the ground formerly occupied by the garden contiguous to the former college. It is of two stories, and comprises fifty-five rooms: the ground floor is devoted to the chapel, the large reception hall, the refectory, and nine other departments; in the basement will be found a long subterraneous passage, the kitchen, and pantries, etc.

The college is pleasantly situated, combining the advantages of town and country; on the side of the Porta Pinciana one enjoys the wide expanse of rural scenery, and the beauties of the Villa Médici, the Pincio, and the Villa

Borghese. To repair to the Propaganda, the students take but a short walk. There should be sixteen students, two from each diocese, but at the present time we have but twelve; of this number, two are priests, two deacons, the others follow courses of theology and philosophy, only three that of rhetoric. At home we give a course of religious instruction, the chant, the Maronite liturgy, French and translation. The "Protector" is always the prefect of the Propaganda, and his secretary is its president. The first rector of the college was Father Gabriel Issobarac de Reyfoun, student of the Propaganda, and Superior of the patriarchal seminary of Reyfoun. He occupied this position from 1893 to 1897 when Mgr. Hoyek by order of the Pope Leo XIII. undertook the direction of the college, but, towards the end of 1898, Mgr. Hoyek being elected to the Patriarchal See of the nation he was replaced by Father Elias Chédid, who had been his companion on his mission, and whom he had ordained priest at the college a short time after his promotion to the Patriarchate. Father Chédid had been a student of Antoura, and directed the college until October 1904.

Through the intermediation of His Eminence Cardinal Gotti, prefect of the Propaganda, Pope Pius X. called the Priests of the Mission to the direction of this college. The decision of the Propaganda dates from July 4, 1904, and was ratified by the Sovereign Pontiff on the tenth of the same month. A letter from Cardinal Gotti was addressed to the Superior General at Paris to notify him of the will of the Holy Father, and the decision of the Propaganda. In this letter, the Cardinal asks of the Superior General two Missionaries, one as Rector, the other as Spiritual Father. These two Priests of the Mission entered the college October 21, 1904. Mgr. Savelli, Secretary of the Propaganda for Oriental rites, presented them to the Community in the name of His Eminence, the Cardinal Prefect. The Rector had

—195 —

been named by a preceding decree of the Propaganda.

Such are the most important details concerning the ancient college and the one of to-day. We now follow, pretty much the regulations of our ecclesiastical seminaries of France, with the exception of certain modifications required by existing circumstances and the end in view.

His Majesty the Emperor of Austria has graciously placed at our disposal for the summer vacation, the magnificent Villa d' Este at Tivoli, occupied by Cardinal Hohenlohe up to the time of his death.

Joseph ALOUAN.

TURIN

JUBILEE FESTIVITIES OF THE IMMACULATE CONCEPTION.

Saint Sauveur, January 1905.

The Daughters of Charity of the Central House of Saint-Sauveur resolved to pay a tribute of their faith, their piety, and their love to the Immaculate Mother.

Prompted by a beautiful inspiration they wished to end the year under the auspices of their tender Mother, so that they were the last, though not the least, to present to Mary the homage of their filial devotedness. We awaited the solemn occasion with a holy impatience and saluted it with transports of pious joy, for our hearts united by the bond of charity were animated by but one desire, to honor Mary by prayer, and by the oblation of ourselves. In return we expected many graces and her all powerful protection.

Our chapel, to use the expression heard on all sides was "a perfect little paradise." The statue of the Blessed Virgin, surrounded by clouds, was placed on high upon a

throne tastefully ornamented and resplendent with light. The altar sparkled with lights and golden ornaments;—fragrant lilies, emblems of purity, were present in great profusion, while additional candelabra on each side of the altar, greatly enhanced the brilliancy of the illumination.

No better program of ceremonies could have been prepared nor could more appropriate subjects for the discourses have been chosen.

The first day of the Tridium, December twenty-ninth, at a quarter after five, Mass was celebrated by Mgr. Spandre, Coadjutor to His Eminence the Cardinal Archbishop of Turin. He entered the chapel by the main door, and advancing to the brilliantly illuminated altar, gave his blessing with paternal kindness to the right and left of the kneeling congregation. How precious to each heart was this episcopal benediction! We felt as if the Blessed Virgin confirmed it, while she smiled upon us from her throne of mercy, and it was with a sweet and sacred emotion that we approached the Holy Table. During Mass, beautiful canticles, the *Tota pulchra es Maria* especially, gave new impetus to our devotion.

At eight o'clock, High Mass was celebrated by our worthy Director, Father Parodi, whose presence is ever a joy to our hearts, but especially pleasing on great feasts. All day long the chapel was thronged by visitors—the sisters, the Children of Mary, and the pious faithful; all experienced the need of the Immaculate Mary's protection and came to spend a few moments at her feet absorbed in fervent prayer. Oh! how lovely, how touching to recite there the *Coroncino* of the Immaculate Virgin! The invocation: *O Mary, conceived without sin*, incessantly repeated, descended as a celestial balm upon the soul and made us feel that we did not pray in vain. After vespers solemnly celebrated by our Reverend Missionaries, the chant of the *Magnificat* terminated, all eyes were directed

to one point, whilst every countenance expanded with joy on seeing our venerated Archbishop, Cardinal Richelmy, approach the pulpit. His Eminence leisurely surveyed his numerous auditory, then rested his eyes upon the blessed image of Mary and, after a long pause, that testified his admiration, and held our hearts in hopeful expectation, he commented upon the *Tota pulchra* with such simplicity and elevation of thought that our hearts were quite ravished. His words distilled as dew, imparting to us a heavenly influence; we felt our gratitude and love towards Mary had received a new impulse, and we earnestly desired to prove ourselves more and more the faithful daughters of so admirable a Mother.

Solemn Benediction was then given by His Eminence. Before the *Tantum ergo*, wonderfully rendered, the children of the extern Industrial School intoned the *Tota pulchra es*, and our souls, influenced by the beautiful paraphrase we had just heard, appreciated more than ever the inspired eulogy that the Church addresses to Mary Immaculate.

His Eminence did not limit his gracious attention to the religious ceremonies, but with paternal kindness, accompanied by our worthy Director, the Sister Visitatrix, and the Sister Officers, he visited the infirmaries, where he gave each of the sick sisters a beautiful picture, adding words of encouragement and his blessing.

Nor was the Seminary forgotten. Seated in the midst of the young sisters, as a kind father with his children, he addressed to them some special words: he reminded them that the desires of the Heart of Jesus were also those of His Blessed Mother. Jesus had said "Learn of Me that I am meek and humble of heart. I have come to cast fire upon earth and what will I but that it be enkindled." His Eminence exhorted the seminary sisters to respond to the desires of the Son and the Mother by devoting them-

selves to the works of their vocation in the spirit of zeal and self-sacrifice.

A day so piously ended could not fail to leave our souls filled with holiest impressions which were renewed and intensified during the two following days.

The Community Mass of the following day was offered by the Rev. chaplain of Saint-Sauveur, during which soul-inspiring canticles were delightfully rendered. At eight o'clock Father Rinaldi, Superior of the house of Chieri, celebrated High Mass, and the discourse was given by Father Parodi. His panegyric in honor of the Immaculate Virgin was a canticle, a hymn inspired by the most ardent love towards this tender Mother, his burning words enkindled within our hearts renewed desires of fidelity and consecration to our Divine Saviour by the hands of His Blessed Mother.

The venerable Director then gave the solemn Benediction with the Blessed Sacrament. We felt the sweet hope that the Virgin all pure and beautiful had accepted our fervent consecration and that she would ask her Divine Son to bless each one of us in a special manner.

It was also Father Parodi who, to the general satisfaction, celebrated the Community Mass the next day, the third of the Triduum. Rev. Canon Gastaldi celebrated High Mass at eight o'clock and (to use his own expression) Mgr. Spandre "had the consolation" to close with his impressive eloquence the ceremonies of the solemn celebrations. He taught us to salute Mary, immaculate and fair. He spoke admirably of the fall of the first man and the promise of a Redeemer through the mediation of Mary; he reviewed the prototypes of the old Testament who had prefigured the perfections of the peerless Virgin, and his eloquent words, caused our hearts to glow anew with love and admiration for our Blessed Mother.

The incidents dearest to us were admirably set forth by

the gifted orator; the vision of the Miraculous Medal, the proclamation of the Immaculate Conception, its confirmation by the appearance of the Blessed Virgin at Lourdes, and the feasts of the Jubilee year celebrated throughout the world, pre-eminently at Rome. His Lordship then gave the Benediction of the Blessed Sacrament, and when the last notes of the organ had died away, and the fresh young voices of the children were hushed, our eyes still feasted on the image of Mary, and hearts were lifted on high even to Heaven whose bliss we had seemed to enjoy during these days of blessed memory.

Sister N...

SIENNA

JUBILEE FESTIVALS OF THE IMMACULATE CONCEPTION AT THE CENTRAL HOUSE OF THE DAUGHTERS OF CHARITY.

Central House, Sienna, December 1904.

Our dear chapel of St. Jerome, ordinarily a little sombre by reason of its arches traced in black and white, was transformed on the twenty-seventh of November, under the ornamentations of gold and white adorning its old walls, into a resplendent sanctuary in honor of the Feast of the Miraculous Medal. This memorable event, having preluded the proclamation of the Dogma ever blessed, whose fiftieth anniversary was about to bring joy to the world, it seemed but fitting to inaugurate the solemn celebration of the latter by especially honoring the feast of our dear Medal. The first fruits were destined to innocence, thus at early dawn the children assisted at the Holy Sacrifice: each of our little girls ever delighted to form in procession, bore a lighted taper, which she was to deposit at the feet of the

Blessed Virgin. With what fervent joy these dear little ones received and kissed the precious medal distributed at the close of the ceremony!

In the evening, solemn Benediction of the Blessed Sacrament introduced the series of Benedictions that were to extend to the great day, as a preparatory novena.

On first, second, and third of December, the Children of Mary were favored by a triduum of sermons. On the fourth, Mgr. the Archbishop offered the Holy Sacrifice at the altar of the Virgin conceived without sin, and afterwards presided at the touching ceremony of the reception which consecrated to this Immaculate Mother a new and numerous phalanx of faithful and devoted children. In leaving the chapel, His Grace spoke of the profound emotions the ceremonies had evoked. All beautiful indeed was that Immaculate Mother: under the draperies of purest white which formed an arch over her head, and were parted, here and there, to show the distant clouds:—so perfect was the arrangement in its natural aspect, that one beheld as it were a real vision of life and beauty.

All was calculated to symbolize purity: the traceries of the ogives, marked by garlands of white flowers and golden leaves, met at the summit under a royal diadem, forming an ensemble of dazzling loveliness that held one, as it were, spellbound; while the soul, transported by pious emotions, found its happiness in repeating the act of faith of our Blessed Father St. Vincent which was conspicuously shown on both walls in letters of gold, inviting all to repeat: "I believe and confess thy Immaculate Conception."

Yielding to a mysterious influence, every evening the chapel was crowded by devout worshippers; even the indifferent were impelled to pray.

The evening of this memorable day was devoted to a procession in honor of the Immaculate Virgin, the Children of Mary deeming it a favor to be permitted to bear

aloft the statue of their Blessed Mother. Hymns of praise and joyous canticles resounded throughout the grounds of our house of St. Jerome; as the procession wended its way along the hillside a white line of cornettes added to its length, our sisters being most happy to join in this testimony of love and gratitude towards the spotless Virgin.

In order to recall the remembrance of the especial favors of the day and increase the devotion of the dear children towards our Immaculate Mother, a most pleasing surprise had been prepared for them—a small blessed statue of the Blessed Virgin was given to each one to take home.

The feast of December eighth was still more impressive. If we were deprived of the consolation of keeping the holy vigil of the Mother House, we enjoyed that of anticipating the dawn of the blessed day, and, in closest union with our more favored sisters of Paris, we offered our feeble homage of praise to the Holy Virgin. There was a succession of Masses during the morning. At the first Mass our beloved Sister Visitatrix had the happiness of accompanying to the Holy Table one of our esteemed ancient sisters who had attained her fiftieth year of vocation. Our sisters would have willingly spent the whole day in the chapel, where all around invited to prayer, which was uninterrupted, but the pious emotions of our hearts reached their culminating point at the recitation of the act of consecration, and, when at two o'clock, our worthy Director entertained us with a conference, we were again in spirit in that blessed sanctuary, where at this very hour, the venerated successor of St. Vincent was also rehearsing the incomparable greatness of our Mother conceived without sin.

During the Masses and other services our young sisters of the Seminary sang with all the enthusiasm of devoted love. The mellow voices of the Tuscans gave an irresistible expression of sweetness to the "*Tota pulchra es*", and during

Benediction all eyes were moist as the touching refrain "Regina sine labe concepta" resounded amid the various invocations of the litany.

At early morn, a terrible storm had burst upon us. The rain fell in torrents, and the wind blew a hurricane, the voice of the tempest seemed determined to drown that of our choristers. What could it mean? We asked ourselves: Is hell enraged because of our efforts to honor the august Virgin? But, at the end of the High Mass a ray of light pierced the clouds and lo! a rainbow of wondrous beauty, fit type of Her who is our hope, announced the return of calm and peace. It seemed as if the very elements, invited by the prophet to bless the Lord, had combined in their own way to chant the triumph and glory of the Queen of the Universe.

POLAND

PROVINCE OF CRACOW

The Polish *Rozniki*, corresponding to the *Annals of the Congregation of the Mission*, gives notice (No. 1 of 1905) that an important collection of autograph letters, either written by St. Vincent or signed by him, has been found.

It is probable that these letters were preserved in the archives of Warsaw, and that, in 1664, when the Congregation was dispersed one of the confrères, wishing to save so precious a treasure, carried them away with him.

On December 5, 1904, the person who possessed these papers gave them to Father Kiedrowski, Visitor of the Province.

This collection contains letters from 1651-1660, numbering in all, one hundred seventy-one letters, and a document—the letter of Marie Louise to Father Desdames, Missionary, dated October 2, 1651.

We find at least thirty-three letters with signatures and postscripts, which were unknown to the editor who published the Collection of the Letters of St. Vincent, Paris 1880.

Among the unpublished letters there is one signed by St. Vincent and addressed to the sisters going to Poland, dated September 16, 1659, also one written by Father Almérás, March 7, 1652.

J. D.

PROVINCE OF WARSAW

AMBULANCE OF ST. VINCENT DE PAUL ORGANIZED AT
WARSAW FOR THE RELIEF OF THE WOUNDED OF THE
RUSSO-JAPANESE WAR 1904.

(*Continued.*¹)

The little Polish colony, forming one family and regarding the esteemed Visitatrix of Warsaw as its mother, on account of our sisters whom it happily numbers in its personnel, had the kind thought of addressing her a collective letter the day following the departure. When the ambulance shall have reached its destination only open letters, and these subject to military inspection, will be permitted to pass. News must be confined to purely personal matters such as will assure the families of the travelers that their dear absent ones are alive and well. Three weeks are required to transmit even this scant information from Kharbine to Warsaw. Let us profit by some extracts from letters or telegrams received by divers persons or sent us, to follow the ambulance of St. Vincent de Paul until its arrival at Kharbine on the tenth of July.

1. See page 60.

“Brzesc Litewski, June 4, 1904.

“Thanks be to God, so far all goes on well. The poor infirmarians passed a bad night in the fourth class car furnished them at Warsaw, but we have succeeded in replacing this by a good third class one; our young men are quite pleased with the exchange. Thanks to the sisters, we had a fine breakfast this morning. Xavier ORLOWSKI.”

“The sanitary condition of our division is perfect; our sisters attended Mass this morning at church. On their return they gave us an excellent cup of tea. We are indeed most thankful to God for all favors. Allow me, honored Mother, to offer you the united homage of our gratitude towards our sisters and yourself. Dr. SZCZENIOWSKI.”

“The first day of our journey was most favorable. At Brzesc this morning we were able to present our act of thanksgiving to God at the parish church. We feel we are thus united in prayer with our beloved sisters of St. Casimir of Warsaw. We beg you, venerated Mother, kindly continue your supplications.—The Chaplain.”

“We are truly happy to find our worthy infirmarians now comfortably accommodated in a car of third class. All are satisfied. The transportation of their luggage was the work of only a few seconds. Our first night was quiet. Each compartment can be locked on the inside, besides this, it is secured by a heavy chain at night, so we are perfectly safe. You will be consoled, my good Mother, to know we are well protected. This morning at six o'clock we were able to go to the church; we arrived just in time to attend the exercises of the month of May. (At Brzesc we are in the section of Poland where the ancient calendar of the Empire is observed, thus, to-day is the twenty-fourth of May). Here the Reverend Dean said Mass at which we were happy to communicate. After the litany of the Blessed Virgin, the chanting of the “Sub tuum”, and our thanksgiving, the Reverend Dean insisted upon our

accepting the breakfast prepared for us at his residence. On returning to the train, Sister Theresa served breakfast to all our fellow travelers. The other sisters are all busy with their several duties, and I hastily pen these few lines hoping they may be in time for the mail. I offered medals to the Count and the two Doctors, they were more than pleased to receive them and immediately put them around their necks.—Sister JACQUELINE.”

“Sanitary Train, June 4, 1904.

“The car we occupy is very comfortable. Satisfaction, quiet, and even an amount of good humor prevail. In mentioning the convenience of our compartment, I regret to state our poor infirmarians were, as far as Brzesc, but poorly accommodated in a fourth class conveyance, but owing to the exertions of Count Orłowski, and the good will of the station master, this was exchanged for one of third class, where they are well lodged, and at the present moment, under the guidance of our worthy chaplain and the Sisters of Charity, they are chanting the little office of the Blessed Virgin.—From Brzesc, which we have just left, and where we remained six hours, we carried with us the most favorable impressions. Two hundred persons assembled at the station to bid us farewell and wish us “God speed”. Our course is now towards Homel, where we expect to see some fine monuments, among them that of Prince Joseph Poniatowski, by Thorwaldsen. From the car windows, as far as the eye can reach, we see lovely prairies and woods of birch and alder-bush. However the aspect of the country will soon change.

“Dr. Casimir LUBIENSKI.”

“Sanitary Train, Sunday, June 5, 1904.

“Yesterday having secured the fastening of our cars, we stopped at Pinsh to dine at the station. The stay was not a long one. This morning at six o'clock, Mass was offered

up in our little oratory, the entire personnel of the ambulance being present.

“For the first time in my life have I assisted at Mass on a train,” exclaimed Count Orłowski with emotion: all present shared the profoundly religious sentiments that elicited a grateful appreciation of the infinite love of Jesus, the adorable Victim, who in the Blessed Sacrament, willed to accompany the little band of travellers, and to renew on the poor little altar of an oratory the Sacrifice of Calvary, inviting them to acts of adoration, thanksgiving, and petition for graces so necessary for themselves and those in whom they were interested, and to encourage their efforts to imitate His divine example by immolating themselves to gain souls redeemed by His precious blood. May it be given us to say in the sincerity of our hearts after each holy Mass: “Lord, stay with us, let us never be parted from Thee.”—Our morning devotions over, and breakfast made ready, after serving our people, we retired to our quarters to partake of our own. It being Sunday, about ten o’clock we accompanied the Rev. chaplain to the compartment of the infirmarians where we recited the litany of the Sacred Heart, chanted the little office of the Blessed Virgin and the chaplet of the Holy Trinity. The Rev. pastor gave a short instruction, bidding the men during the stops not to leave the cars after night prayers and urging them to a strict observance of military discipline.

Yesterday morning we chanted the little office and recited the rosary in the afternoon. We are hopeful of reaching Homel to-day in time for Vespers. Sister JACQUELINE.”

“June 6th. Yesterday we stopped at Homel long enough to dine at the station and repair to the church for Vespers. But we were obliged to fast to-day; no Mass, consequently no Communion, the Rev. chaplain having permission to say Mass only when the stop is at least that of thirty minutes.”

“Sanitary Train of St. Vincent de Paul, June 9, 1904.

“Leaving Homel we also left the territory of ancient Poland and now we are traveling over Russia. We have just traversed Tambow one of the largest cities of the Empire. Up to date our voyage has been most prosperous; every one is in good health, fine spirits, and full of courage. The military authorities and those of the railway are all kindness and attention, ever disposed to render us service. At Penza the stop was quite a long one and in a woodland near the station we gathered some lovely flowers to adorn our little altar. The Reverend pastor invited us to visit his church now under construction. Religious services are at present held in a large house; three rooms are used as chapel and sacristy, the fourth is occupied by the pastor. As we are now in the octave of Corpus Christi nearly all the Polish families were assembled at the church, they accompanied us to the station and bade us farewell most affectionately, wishing us a safe journey and speedy return. It was touching to behold the kneeling multitude reverently receiving the blessing of our worthy chaplain, conferred at the request of the “Reverend pastor.”

“*June 11th.* Yesterday at Syzran for the first time we were in contact with the noise and stir of military life, so soon to be our own. We crossed the great Volga and at Samara had a short stop that enabled us to visit a church of Gothic style in course of erection. At the next station we met a number of soldiers going to the seat of war. They drew near in crowds to the windows of our car to salute us and as we were distributing medals to the Catholic soldiers the Russian schismatics held out their hands begging for one, so we ended by giving to all. Since then, wherever they see us the soldiers exclaim joyously—“Sisters of Charity, Good Day—May God keep you from harm!”

“*June 13th.*—This morning at the church of Alfa we

assisted at the Mass of our Rev. chaplain, but we were obliged to hurry to the train, the stop being limited. Two of our infirmarians are ill, but thanks to the skill and devoted care of the little colony they are doing well."

"Czelabinsk, June 15, 1904.

"Yesterday we made a short stop at Zltonist the last European city on our line. There is a small church in the place, but it was at an inconvenient distance so we heard Mass in our own little oratory. The country is fine, we are advancing towards the imposing grandeur of the Ural mountains. As the eye delights in contemplating those lofty peaks that are lost in the clouds the ear is charmed by the rustling of the many little streams falling in cascades from the height of the mountains; everything speaks of the greatness of the Creator, and elevates the soul above the earth to communicate with God. We have crossed many bridges all carefully guarded by the military. Last evening we crossed the frontier of Asia; a large granite column bears, inscribed on one side, *Europe*, on the other, *Asia*. To-day since five a. m. we are at Czelabinsk; the church being at some distance from the station and all our company being desirous of assisting at Mass we secured carriages to go thither. We so arranged matters as to go to confession in a church, but always to our worthy chaplain, this we did at Czelabinsk and communicated at his Mass. The Reverend pastor of the place prepared breakfast for us at his own house. Several women of the United Greeks who are here in exile came to see us, we made them happy by presenting a medal. Ten years ago Czelabinsk counted but twenty houses, to-day it is a town numbering twenty-five thousand inhabitants."

"Kurhan, June 16th.

This morning we heard Mass in a little chapel recently constructed. There is no resident priest for the place twice a year one comes from Tobolsk. The inhabitants

have forwarded a petition to His Grace the Archbishop of Mohilew for a chaplain, engaging themselves to support him. The sound of the bell from the little chapel electrified the Catholic centre of Kurhan. 'What can this mean? Who rings the bell? To what does it summon us?' These queries are hastily made whilst all hasten to the chapel which is soon filled to its capacity; on perceiving an unknown priest and the sisters these good people were moved even to tears. After Mass the Polish ladies of Kurhan served breakfast to our little colony in the room prepared for the chaplain. They accompanied us in a body to the station."

"Sanitary Train, Sunday, June 19th.

"Yesterday we crossed the magnificent bridge thrown over the Irtysh, next Omsk, one of the largest towns of Siberia. To-day, we had Mass in our little oratory at seven o'clock, we then chanted, with our infirmarians, the little office of the Blessed Virgin, and the chaplet of the Holy Trinity, our usual Sunday devotions. In the evening we recited the rosary, presided over by the Rev. chaplain, Dr. Lubrenski assisted, and at the close sang enthusiastically the *Sub tuum* with us. To-day Count Orlovski inspected our passports and the red crosses we shall have to wear on our arm, having crossed the Baikal."

"June 21st.—Yesterday, we stopped at Ob, which at present is but a small colony but which will probably become a large city: it is thought, after awhile, it will be the seat of general government. Our chaplain offered the Holy Sacrifice in the small chapel—nearly all the inhabitants of this place are Poles. This morning Mass was said in our own little oratory."

"June 22nd.—We are now at Mariansk, we met a train laden with Japanese women and children transferred under escort from Nikolsk to Tomsk. At Ob we brought some

plaid percaline to make shirts for our poor wounded when they will be able to quit the ambulance."

"*June 24th.* A telegram from Warsaw has made us happy. To-day we had Mass in our oratory and dined on the train. We are very busy manufacturing our shirts. We are nearing Kamsk".

"*June 25th.* The weather is very warm. The gnats do not spare us, they have feasted on my hands which are quite swollen. On Monday we shall be at Irkoutsk where we can enjoy three days' rest. Yesterday counted just three weeks since we quitted Warsaw. It seems an age since we parted from our own beloved Central House. However, with our duties of housekeeping, which we take by turn, the service of the kitchen, and other occupations, together with the regular discharge of our exercises of piety, time goes quickly."

"*June 27th.* We are nearing Irkoutsk where we hope the much desired letters from home await us. Since morning we have been planning our work, and with so great interest, we seem already with our poor, dear wounded: we have divided our duties; each one is in place. In truth we long for active service. Everyone is well and in fine spirits."

"Myssowaia, Friday, July 1st."

"Presentiments, conjectures, and calculations seem to indicate that in three weeks we will be on our return journey. Many thanks for the letters just received, they would have reached us even had they arrived at later date, since at present we travel slowly. We hope for another budget at Czyta, which we shall reach in two days. Write often to us at Kharbine, though we might be elsewhere all letters will be forwarded to us. At Irkoutsk we assisted at Mass in the church. The venerable pastor invited us, and the little colony, to breakfast with him. We also accepted the

invitation of a Polish family for dinner. The day and hour of the arrival of the St. Vincent de Paul train is known ahead; all the principal families are notified, thus we are received with every possible attention: we are quite abashed at the continued testimonies of cordiality and respect by which we are surrounded. The superintendent of one of the principal stations of Siberia heartily thanked Count Orlovski expressing his deep appreciation of the devotedness of the Polish colony in going to the far East.

“Not only,” he said, “will you prove a blessing to the wounded, but you confer a great favor on us who are obliged to work here to gain a livelihood.” We greatly dreaded the crossing of Lake Baikal yet it was not so very bad, we effected the passage in pretty good spirits on a steamer; the only ones of the party who did not pay tribute to seasickness were the Rev. chaplain, the young doctor, and our five selves. We had some trouble after crossing, regarding the transportation of our baggage to another train, the accommodations are good but not so roomy as on the first train, yet this arrangement secures the convenience of continuing the journey together without the intrusion of strangers. We also owe this attention to the superintendant of the station who endeavored to combine all that was calculated to lessen the fatigue of our journey. At the station of Mantchuria we will again change cars, but we will then be nearing Kharbine which we expect to reach in seven days. This is probably our last letter, as, once fixed in our quarters, all our letters must be submitted to military inspection, and the least word, that may meet with disapproval, will be sufficient to cause confiscation. We will continue sending cards as heretofore. Thanks be to God we are all well, and, as we have said, our voyage has been comparatively prosperous, with little fatigue which, next to God, we must attribute to the devoted attentions received at the various stations. One hour after

midnight we leave Myssowaïa after having remained here an entire day."

Several telegrams, official and private, announced the safe crossing of Lake Baïkal: we quote that of Doctor Lubien-ski as giving most details; "June 27th; six twenty-five p.m. Our Sanitary division crossed Lake Baïkal on a steamer "the *Angara*" to-day, Wednesday; the water quite rough. Our baggage was transferred in wagons on a steam ferry used to cut the ice. We got safely to port at Station Myssowaïa."

Several days following this, an official telegram announces, July 10th, the safe arrival of the sanitary division St. Vincent de Paul at Kharbine: its personnel were comfortably lodged with private families who were only too happy to extend hospitality until the proper organization of the ambulances.

(To be Continued.)

ASIA

CHINA

One December 27, 1904, at Shang-hai, occurred the holy and edifying death of Rev. Louis Boscat, Visitor and Procurator of our Province of China. From our House of Studies at Kia-Shing, the young students of our Congregation have addressed to our confrère Father Ciceri, at Shang-hai, the following letter :

Kia-Shing, December 28, 1904.

The sad announcement of the death of our venerated Visitor, at the very time when we were preparing to express all the sentiments of affection and gratitude that we so justly owe him, was a bitter disappointment. Almighty God read the wishes that our hearts were framing for him, and instead of a long life here below, He has given him eternity ; instead of a happy life on earth, a happy life in heaven.

We are most deeply indebted to him ; and well may we at this moment recall the fact that the foundation of this house, of which we form a part, is his work by excellence. Although but imperfectly acquainted with our obligations of gratitude towards him, yet three years experience has sufficiently taught what he has done for us and for this institution. We can appreciate, if not fully, at least in part, the importance of the work which he has realized, of which we are the first elements. China appears to have reached a period wherein a wider field will be opened to the preaching of the Gospel ; hence, the necessity of a great increase of missionaries : Kia-shing may, therefore, providentially help to supply this want and give a new impulse to our

missions. From the outset we have recognized this design of the Almighty, and we have returned thanks to His goodness for having chosen us as the first, and for having confided us to Father Boscat as the foundation stones of this house of the Lord.

We were standing on the threshold, the work had been begun at Tchou-san, and already we trembled with fear lest at any moment Father Boscat might be taken from us, but God was watching over His own, and He preserved our Father to us. The tree was to be planted here, at Kia-shing itself.

Now God has taken him from us; but we do not forget his love for the work that he founded; we know his one desire, his solicitude,—that this work should prosper and attain all possible development. Ah! this is likewise, our great desire! The worthy Father Visitor who from heaven beholds our sincere sentiments, our good resolutions, we trust will bless his children. He loved the house of Kia-shing, and now that he is with God his love for it will increase.

At a time so distressing the new year brings no joy to us; and yet, from our hearts to you, who lived with him, and who shared his solicitude, we wish a most happy and most holy year.

The students of Kia-shing:

J. Stolberg.

Martin.

Bonanald.

J. Giaccone.

P. Legrand.

L. Scialdone.

O. Ferrewe.

L. Barrué.

F. Selinka.

J. Meyrat.

J. M. Bouchon.

Ed. Asinelli.

SOUTH KIANG-SI

Letter from REV. J. M. PÉRÈS, *Priest of the Mission,*
at Ki-ngan.

Ki-ngan, August 11, 1904.

I had this morning the grief to telegraph you the death of our good and zealous Father Kouo—a death precious in the sight of God. What a loss! He whom I loved to call my *paterculus*, was the flower of the flock, among those who have gone forth from our seminary. Still young, solidly pious, endowed with indefatigable zeal, he had the true spirit of St. Vincent. The Christian settlements of Kio-tang (where Father Montels was taken), that of Pa-cha, and Kan-teou were founded by him. These comprise scarcely four hundred baptized Christians, but they courageously endured the persecution of 1900: after putting the hand to the plough, not one of his flock looked back. He had just completed the oratory of Kio-tang and was joyfully anticipating his bishop's visit to confirm those whom he had recently baptized! "We should build here and there. It is well to make a beginning," he often said to me: "in less than two years I shall have more than a thousand baptized Christians." He expected to spend the feast of the Assumption with them.

He had just had the walls painted and the altar varnished in St. Joseph's chapel at Si-kai.

He was ill only a few days. He took to his bed here two nights ago. He felt his breathing oppressed; nothing could have been further from our thoughts than any serious consequence, but at four o'clock this morning the malady reached its crisis. I administered the last Sacraments which he received in full consciousness. A letter having come from Shang-hai, I spoke to him of it and of the confrères there; he smiled, and a tear glistened in his eye. At a

quarter of nine his beautiful soul gently took its flight to the abode of eternal bliss.

He is now lying in our church, clad in the sacerdotal vestments. The Christians come in bands to recite the prayers for the departed. "*Ko si bao*," they cease not to repeat: "behold a priest who loved us sincerely, for he loved our souls." He spared no efforts to defend his Christians against the injustice of the pagans, and to urge them to fulfil their duties to God.

He must have contracted the disease, which proved so fatal, in administering the Holy Viaticum to two persons who died of an epidemic that is still raging at Ki-ngan. I conclude, for my heart is sad. My good little Father Kouo is no more. How hard it is to say the *fiat voluntas tua*!

J. M. PÉRÈS.

EAST KIANG-SI

Letter from REV. F. DAUVERCHAIN, *Priest of the Mission*, to REV. J. M. ANGELI, *at Paris*.

Yao-Tcheou, 1904.

Since you have had the charity to interest yourself in our dear lepers, permit me to send you news of them and of their Leper Home under the charge of our sisters, the Daughters of Charity, who serve this Home under the protection of Our Lady of the Miraculous Medal.

Four Daughters of Charity for the foundation of Yao-tcheou arrived here December 15, 1895: This date marks the beginning of our humble Leper Home. Sister Dargouges, whose duty it was to attend to the installation of our sisters, having heard of a pagan leper hospital in the neighborhood, went there with our sisters; this was their first visit to Jesus suffering, and from that moment they desired to have these dear lepers under their care.

Our Superiors acceded to their desire and shortly afterwards, when Father Clerc Renaud, from Shang-hai passed through Yao-tcheou, his sympathies were so fully enlisted in this work that he offered to take the initiative in soliciting alms for it.

Almighty God blessed his good will, so that we were soon able to receive four or five lepers: one of these in a short time went to Paradise, the cause of his death being the putrefaction of his feet. The sister who had charge of this poor creature was obliged to remove the decayed bones as they rotted away.

Gradually the number of lepers increased to twenty; but in 1900, the general upheaval did not spare them any more than ourselves, and their humble habitation was reduced to ashes. Those who could, returned to their families; the rest, from the rubbish put up the walls of a temporary dwelling, a straw mat serving for a roof. God alone knows what they had to suffer.

In 1901 we were able to return from our exile and ameliorate their condition. Turning to profit the sides of the walls still standing, we had a few rooms built for them, and had even commenced a small chapel, but the meagre indemnity portioned out to this little establishment being exhausted, it became necessary to suspend the work, and now for two years we have been patiently waiting or, to say better, the sisters have been suffering, to see themselves unable for want of resources to completely reorganize this most interesting work.

Mgr. Vic had the goodness recently to confirm five of the inmates of our dear hospital; we shall soon have four others baptized. Our good God recompenses them for their sufferings by granting them the gift of faith, and for them death has no terrors: have they not made their preparation all along, hailing it as their deliverer and is not the

day of their death really their birthday to the true life?

What a consolation for us to have it in our power to relieve them, how great the merit of charitable souls who furnish us with the means of doing so!

Francis DAUVERCHAIN.

NORTH KIANG-SI

Letter from MGR. FERRANT to the Superior General.

Nan-tchang, November 7, 1904.

I promised you some details relative to the melancholy events that have taken place in our vicariate. They are the results of the re-action which—in the opinion of the Chinese,—the Russo-Japanese war has produced. The victories of the Japanese are hailed as the triumph of the *yellow* race over the *white*, and they welcome with enthusiasm the approaching hour of their deliverance from all foreign influence. The local press helps to spread the most absurd reports and to create (which in China is only too easy to do) the most hostile rumors against Europeans, and especially against the Catholic religion. These rumors have been circulated in each of the prefectures of the Province of Kiang-si; on several points there were threats and danger of an insurrection. I limit myself to what has passed within our own vicariate; moreover, our mission is the only one that has really suffered; as to the others, things have gone no further than threats, and the perils have been warded off.

Our district of Chouei-tcheou-fou, and particularly the sub-prefectures of Sin-tchang-shien and of Kao-ngan-shien are those that have been most severely tried. Towards the end of May, two catechists who had been sent to the market of T'ang-pou, were seized by some wretches, dragged before the idols of the public house, horribly beaten,

and then transported, bound hand and foot, to the river where they were drowned, in the very spot where, in 1900, they had drowned three of our Christians. The villains who attacked our people belong to the *Koung* clan, powerful by the number of its families and the influence of its lettered men, all sworn enemies of the Christians, and this from time immemorial. The whole clan rose and started in pursuit of Father Pistone and Father Théron who were doing missionary work in that region. Our confrères, warned in time, fled during the night and reached the residence of Chouei-teheou-fou.

The mandarins, for a long time evaded their duty of arresting the perpetrators of these outrages; finally, pressed by orders from higher authority, they sent several hundred soldiers, but with the secret understanding that they were not to use violent measures, and that they were to keep about ten miles away from the *Koung* clan. This was towards the middle of September. The cowardice of the magistrates, evidenced by this factitious display of power, only emboldened our enemies. Hence they were led on to greater extravagances. The oratory which had recently been built at King-kia-t'ang was burned, also the little residence at In-kiang; the homes of all Christian families in this latter village, as well as in that of T'ong-t'euou were demolished and set on fire; many families of Kao-ngan-shien and Sin-tchang-shien were pillaged; among our Christians, four men and one woman were massacred. Total: two oratories burned, two villages destroyed, sixty families pillaged, seven Catholics massacred.

Towards the middle of October, our district of Kin-kiang had likewise its trials, and there our confrère, Father Fatiguet, was subjected to great sufferings. He was at death's door. We commend ourselves to the care of Divine Providence.

† P. FERRANT.

*Letter from L. FATIGUET, Priest of the Mission, to
VERY REV. A. FIAT, Superior General.*

Kiu-Kiang, January 10, 1905.

What the Church is losing in Europe, she gains in these countries where the number of Catholics is marvelously multiplied.

You have kindly sent some recruits and we most gratefully appreciate the favor. Our number can never be too great. Besides there are some infirm amongst us, and sickness and death may create voids in our midst.

On account of his suffering condition, Mgr. Bray has not been able to celebrate Mass for several days past.

As for myself, death seemed very near. Having with four of our Christians, fallen into the hands of a savage tribe, we were on the point of being massacred. Everything was prepared right under our eyes for our execution. We were suspended by the queue of our hair to a beam, and for several hours death seemed inevitable, when providential circumstances disappointed our tormentors. After a night and half a day of captivity we were allowed to withdraw. But we were all more or less wounded. They were obliged to lift me and place me on a mule to take me back to Kiu-kiang. I am better after six weeks of a life of inaction, but there is still some remnant of trouble in one of my legs, which requires attention.

I bless the kind providence of God, for permitting me to resume my former duties, instead of leaving me infirm and a burden to our poor mission.

But my tribulations have not caused me to forget yours, amid the distressing events now taking place in France.

May Almighty God aid and console you. We pray daily in common for this special intention.

L. FATIGUET.

TCHE-KIANG

*Letter from REV. C. P. LOUAT, Priest of the Mission, to
VERY REV. A. FIAT, Superior General.*

Kang-Tchou, July 30, 1904.

The prefecture of Hou-tchou which comprises this new mission is the most northerly of Tche-Kiang; it forms a triangle which projects into the province of Kiang-Nan, which bounds it north, south, and west.

Of the seven sub-prefectures dependent upon Hou-tchou, the three to the west in the mountains are rather poor, but the four in the plain are very remarkable for their rich and fertile vegetation. Situated between Kang-tchou and Sou-tchou, we might apply to them the Chinese proverb which says: "Above is heaven; below, Sou-hang, that is to say Sou-tchou, Hang-tchou." These countries are considered the terrestrial paradise of the Chinese.

The heat of the summer is milder here than in the rest of Tche-kiang, but the winter is also more severe. In winter I have several times seen our boats trace out a path by cutting away the ice, the rivers being frozen their entire length; I think that the climate here is not unlike that of France.

It is the prefecture of Hou-tchou that must furnish the emperor with the necessary annual supply of rice for the court and the troops in the northern part of China. This heavy tax has weighed upon the prefecture from the accession of the Ming dynasty, about A. D. 1370. The inhabitants of Hou-tchou refused their allegiance to the new dynasty which by a ten years' war at last forced them into submission. After this victory the conquerors imposed upon the people without distinction the penalty of paying annually, the ordinary tax more than tripled. Cultivators are still obliged to pay for each acre of land three hundred seventy

sapecs, and thirteen pounds of rice, which is enormous in China. This penalty has never been removed, although the dynasty has yielded place to another since its first imposition, and the ancient population has been almost exterminated by the insurrections and the pestilence of 1860. In some of these prefectures there are not even one hundred of the old inhabitants left. These few survivors are those who had emigrated during the evil days; on their return to their country they found none of their former friends, the pestilence having carried off those who had escaped the hands of the rebels.

When Tche-Kiang was erected into a vicariate, there remained no trace of the ancient Christians of Hou-tchou, hence for some time this prefecture was like an unknown land to the Missionaries. About 1878, it was ascertained that some Christians of Hou-pé and of Hou-nan had settled in a sub-prefecture of the west; the Missionaries happily discovered them and took them under their care. Two families were converted about the same time in a sub-prefecture of the East, five kilometres from the city of Chanling. The Christian settlement being composed of the natives was more prosperous than the first, which remained stationary. In 1898, they endowed this Christian settlement with a beautiful chapel of the Powerful Virgin, making it the principal centre of the entire region. This chapel placed in a village entirely hemmed in, could not become a centre whence other sections might be reached without difficulty; it then became necessary to decide upon the prefecture, the central point by excellence. This was not easy to accomplish, for the Protestants and the mandarins united to oppose us. For two years we led a wandering life in this city, having no home but a poor little bark in the middle of the canal. Doubtless, the good God at length had pity on us; a man, whose house was haunted by the demon, and whose tenants were more anxious to

leave than to remain, wished to make trial of us, and in June 1903, offered to rent his house. The news of this proceeding was not agreeable to the mandarins, and they sent one of their satellites who rudely informed me, that he wished to know who I was and why I had come here; I turned his question upon himself, saying that I also would be pleased to know who he was and what brought him to my house. This answer quite subdued him; thenceforth the satellites and the mandarins were more friendly towards us. The mandarins even made me presents with congratulations on my coming among them; prospects were brightening.

In this rented chapel, we had rather close quarters, but at least we had a roof that could be qualified as the Catholic Mission. We had not to wait for catechumens, for we had, shortly, three hundred persons at the offices, and our chapel was too small to accommodate so many. Divine Providence assisting, about the middle of last October our Christians found an extensive ground-plot in the centre of the city near the imperial canal. This section, which commands the junction of the river on the west, with the imperial canal, served in 1860 as the point of resistance against the invasion of the rebels. The houses on the streets and the canal have been rebuilt, but the whole of the interior is one heap of ruins among which we found a cannon that we keep as a remembrance. Whilst our good God provided us with a lot for our future church, and multiplied our Christians of the city, numerous centres were being opened in the sub-prefectures. Everywhere I turn, I am filled with admiration at the fervor of our new Christians. The summary of our spiritual fruits will show that our little flock all love to approach the sacraments. Although this year it was the first time that we had the ceremonies of Holy Week, all the offices were attended by many neophytes; on Holy Thursday, the whole day, and even during the night

there was quite a crowd before the Blessed Sacrament.

We have also had our trials. On Easter Sunday and on the feast of Pentecost, during Mass, when the chapel was thronged with people, a heavy rain caused half of the ceiling above the altar to fall. The water poured in so that the Christians were obliged to go out and open their umbrellas. Now everything is mouldy. We shall need resources to repair all these damages.

	1903	1904
Number of Catholics.	376	840 ¹
Number of Missionaries.	2	2
Catechists { Schoolmasters and preachers.	7	19
{ Schoolmistresses.	1	1
Places where missions are given.	10	14
Sub-residences of Missionaries.	2	6
Large Church.	1	1
Christian Chapels.	1	6
Oratories or Houses of Reunion.	13	16
Schools for Boys.	3	8
Number of Students.	25	84
Schools for Girls.	1	2
Number of Pupils.	5	13
Number of Catechumens.	150	700
Baptisms { of Adults.	51	200
{ of Children of Christians.	14	57
Confirmations.	3	6
Confessions { Annual.	264	381
{ of Devotion.	296	972
Communions { Annual.	154	195
{ of Devotion.	224	794
Extreme Unctions.	3	5
Marriages.	1	4
Retreats.	"	13

1. Some new Christian families have come to settle here.

		1903	1904
Christians admitted into the Confraternities during the Exercise.	of the Sacred Heart. . . .	0	13
	of the Rosary.	0	29
	Scapular of Mount Carmel.	0	4
	" of the Immaculate Conception.	0	35
	" of the Passion of our Lord.	0	18

C. P. LOUAT.

PERSIA

Letter from MGR. LESNÈ, of the Congregation of the Mission, Apostolic Delegate, to REV. A. MILON, Secretary General at Paris.

Ourmiah, January 24, 1905.

Over a month ago the winter retreats in the villages of Ourmiah were begun. Everywhere they yield excellent fruits: Father Mirazis, who is the chief laborer in these missions, informs us that his audiences are composed not only of Catholics, but they likewise include Protestants, Nestorians, and Russians; the result is that there are many conversions among the latter. The great enthusiasm excited nearly seven years ago by the arrival of the Russian popes has entirely subsided, and this to the profit of Catholicity; not only have those among our Catholics who had allowed themselves to be drawn away returned, but they have been followed by many others originally Nestorians.

The year which has just closed was a disastrous one for Persia, on account of the cholera, which raged there from spring until the end of autumn and carried off countless victims, among the mussulmans especially. Everywhere, with the exception of Ispahan, we were obliged to postpone the opening of the schools or to secure licenses for

those that were open. We were able to réassembler the pupils before the Christmas festivities; the scourge had ceased and we hope that it will not réappear!

Although our confrères and the Sisters of Charity were devoted to the care of those attacked by the cholera we had to mourn the loss of only one victim: one of the sisters who had recently arrived at Tauris, twenty-nine years of age, fell a victim to her charity; an illness of a few hours brought her to the tomb. Some weeks later another sister, died at Teheran, but of a malady from which she had been suffering for some time. Not long after, our dear confrère Father Massol died at Khosrova, absolutely exhausted.

F. LESNÉ. C. M.

Letter from REV. J. GALAUP, Priest of the Mission, to REV. A. MILON, Secretary General, at Paris.

Djoulfa-Ispahan, November 24, 1904.

On our arrival here we found a certain number of Catholic families, excellent indeed, if we consider the state of abandonment in which for so many years they had been left; but as you may readily suppose, it is not among the aged that our ministry can be most fruitful. We quietly strive to improve matters among them, but we are especially preoccupied with the rising generation. Every where—just as you do in France, it is for the young that we must labor; upon them we must build our hopes for the future; all countries are nearly alike on this point.

With a view to this result our school was established. We have now sixty students. If we reflect that this school opened less than a year ago with nine students, we must admit that the increase has been quite rapid. Our gain

is at the expense of the other schools of several years' standing; hence our neighbors, the schismatics and Protestants do not exactly congratulate themselves on our advent among them. We may have to wrestle with difficulties, but we shall fearlessly await them. On their side our adversaries, it is true, have resources; but we have truth, zeal, devotedness, and, above all, grace which they have not; this is well calculated to establish an equilibrium and even to cause the scale to incline in our favor.

Besides the examples of virtue bequeathed by Father Boré, Djoulfa still possesses, as you are aware, the remains of one of our confrères, Father Monteil, Priest of the Mission, Superior of the house at Teheran. Quite recently, in starting out for a short walk, I unconsciously directed my steps towards the cemetery where Catholics and schismatics repose almost side by side. Amongst the tombstones scattered here and there I was fortunate enough to find that of our confrère. I knelt and recited a *De profundis*. I own that in praying for him I felt more like invoking the dear departed to intercede for our mission.

Father Monteil had come to spend a few days at Ispahan. On his way hither he was taken with typhus, and had barely time to reach the city when he grew worse; he lingered some days and died in the house where we are at present residing. Who knows if we are not indebted to his prayers for the establishment of the mission of Djoulfa-Ispahan! Our good God surely heard the supplications of his servant, and He would not allow his bones to be left in a strange land where no friend would come to pray at his grave.

JOHN GALAUP.

Ispahan, in Arabic *Isfahan*, once a large and celebrated city of Persia, long the capital of the kingdom, is now only a chief city of one of the seven governments of the

Persian Irak, 335 kilometres south of Teheran. The city is situated on the banks of the Zendarood, a river that rises in the Bakhtiyari mountains and is lost in the sands of the desert. The province of Ispahan is a fertile and well cultivated territory. The climate is one of the mildest and most healthful in Persia.

Djoulfa-Ispahan, so called to distinguish it from Djoulfa of the government of Erivan, in trans-caucasian Russia, is an Armenian suburb of Ispahan, separated from the city by the Zendarood.

There are about 1500 inhabitants in the suburb of Djoulfa; formerly it was more populous. It was formed by an Armenian colony that emigrated from the Djoulfa mentioned above, in the government of Erivan; this colony in establishing itself at the gates of Ispahan has kept the name of the native city of the families that had emigrated.

MADAGASCAR

Letter of Father LASNE, Priest of the Mission, to the Superior General.

Farafangana, November 21, 1904.

Your children resolutely pursue the work began at Farafangana some six years ago. You will be pleased to learn that they exert an ever increasing influence over the native population. As is usual, with regard to the newly organized missions, our beginnings, were poor and attended with many difficulties. Little by little the natives became better acquainted with us and now seem to appreciate our efforts. A more thorough knowledge of the Malagash language and of the manners and customs of the country renders our intercourse with the people more satisfactory. Two or three years ago, I could scarcely bring together for catechism a few members of the tribe of the Andu-

bakanas, the largest tribe of those constituting the population of Farafangana: they willingly intrusted their children to us but were very shy themselves in approaching the Missionaries.

To-day, however, the aspect of things is quite changed. We go freely among the people and once a week are able to collect them in goodly numbers in a large pavilion to instruct them for baptism. On Sunday these good catechumens, resting from their daily labor, assemble at an early hour and whilst waiting the time for High Mass or Benediction, sit around the church and entertain one another in pleasant conversation.

I may here remark that the first among the boys and maidens instructed at the mission are now of an age to marry. Several weddings have taken place: others are on foot.

Amidst an agglomeration of people such as this, it will readily be understood that the death of infants is of large percentage. Scarcely a day passes in which we do not hear the children say one to another: "Such a child died last night." Yes, mortality among children is very great in this region and what is most deplorable, these little ones are taken away so suddenly that one can rarely be in time to administer baptism. In time, with God's help, we hope to better the situation. In proportion as Christian families are multiplied, the number of infant baptisms will increase, while baptized parents will not fail to present their children for the sacrament of regeneration.

I need not add that the Daughters of Charity concur with us for the evangelization of the Malagash. Their labors are not limited to the four hundred and forty lepers lodged at Ambatoabo. One of the sisters every morning crosses the river in a pirogue and keeps a school for the Malagash girls. What a charming sight to behold that

band of young girls coming every Sunday to attend the services under the guardianship of the sisters! I wish you could see their costumes of varied and gay colors, vieing one with another in brilliancy: the effect is fine and at the same time very encouraging. In fact the future hope of the parish is in this youthful population.

In the afternoon of Sunday the sisters go from village to village, visiting the sick and taking note of the children who have been absent from the reunion. All is astir, everyone is anxious to see the visiting sister: they stand aside to let her pass. It is quite impossible to satisfy these good people with a collective "Good morning": each exacts individual notice and salutations multiply to infinity.

The field of labor is vast in this country, the little we do seems as it were swallowed up in the need of what still remains to be done. On the Feast of the Assumption we rejoiced in offering to Jesus, by the hands of Mary, a beautiful bouquet of thirty-three baptisms. We hope for like success, at least twenty more, for the great day of the Immaculate Conception. With earnest care these good children prepare for the great occasion. We see them going apart from their companions, assiduously studying the catechism, so fearful are they of failing at the examination.

This account will prove to our benefactors that, far from being disheartened at difficulties, we are doing all in our power to correspond with their intentions. They are in truth most generous in extending the needed aid, it is but right that the Missionaries should strain every nerve to cause the good seed to fructify and bring about an abundant harvest.

Ch. LASNE.

MAP
OF
MADAGASCAR

ISLE OF BOURBON OR REUNION
ISLE OF FRANCE OR MAURITIUS

—230-231—

MADAGASCAR

MADAGASCAR is a large island in the Indian Ocean about four hundred kilometres from the eastern coast of Africa, from which it is separated by the channel of Mozambique. Its extent of surface is about 600,000 square kilometres, a little greater than that of France. The population is estimated to be about four millions: the chief city of the island is Tananarivo.

The Portuguese discovered this island in the sixteenth century and called it *Saint-Laurent*. In 1642 it was occupied by the French. The Colony was so badly administered by Pronis, its governor, that his commission was annulled; his successor proved equally unworthy and the natives exasperated by thefts, exactions, and ill-treatment, revolted and killed the whites in 1672. France has since renewed its claims to Madagascar, and in consequence of a military expedition definitively established its government in the island in 1895.

During the seventeenth century St. Vincent de Paul sent missionaries to Madagascar who remained there as long as the French colonies existed. (See *Memoires of the Congregation of the Mission; Madagascar*.) In 1844 the large island was erected to a Prefecture Apostolic, afterwards to a Vicariate Apostolic (1848), and confided to the Jesuits. Recently (in 1896), the Vicariate of Northern Madagascar was confided to the Fathers of the Holy Ghost, and the Vicariate of Southern Madagascar to the Lazarists; both being detached from the Vicariate first mentioned. Upon our chart, the present establishments of the Lazarists are underlined. The Daughters of Charity of St. Vincent de Paul are at Fort Dauphin and at Farafangana where they conduct a leper settlement of four hundred and fifty patients. (1905).

ISLE OF REUNION

The Islands of *Mascareignes*, so named because of their discovery by Mascarenhas in 1505, designate a small group, the principal of which are the Isles of Reunion and Mauritius.

The Isle of REUNION, formerly called *Bourbon*, is a French island in the Indian Ocean, 780 kilometres east of Madagascar.

The establishments of the Lazarists existed there in the eighteenth century at St. Denis, St. Paul, and St. Benoît: in the nineteenth, at St. Paul and St. Suzanne. The Daughters of Charity are at St. Denis and St. Paul.

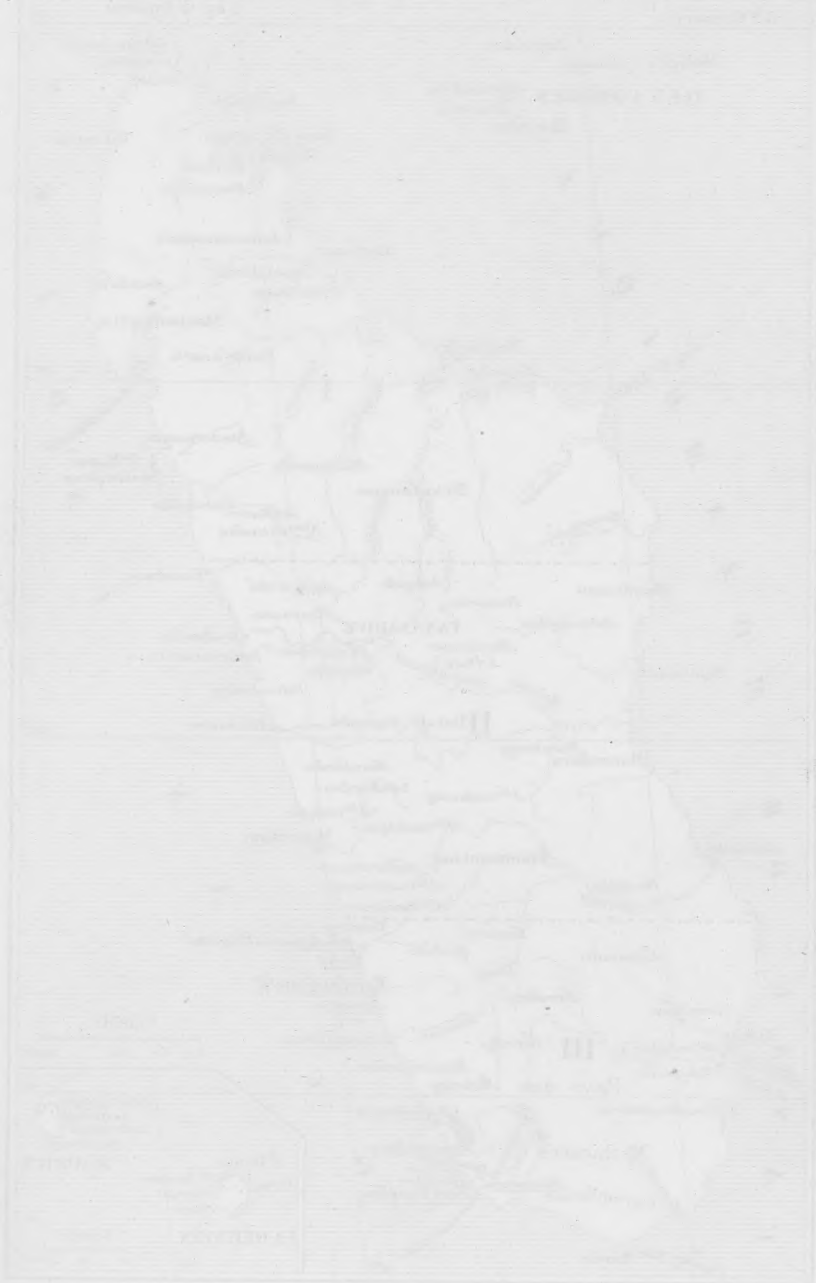
ISLE OF MAURITIUS.

The Isle of MAURITIUS formerly *Isle of France* belonged to France but since 1810 England is in possession.

The Lazarist Missionaries during the eighteenth century served the parishes of this Island and during the nineteenth they had also other establishments in the *Bambous* and *Pailles*.



MAP OF MADAGASCAR (1905)



THE SOUTHERN REBELLION

Towards the end of January the Journals published notes like to those previously found in the columns of the *Univers* January 27, 1905.

Dispatches received yesterday at Marseilles from Madagascar by *l'Oxus* give details concerning the rebellion in the south which is now assuming a serious character.

"The insurgents seized the new light-house at Fort-Dauphin and destroyed it: the population took refuge in the fort.

"The advance-guard of Commander Vaché came in contact with the rebels, whose loss is estimated at fifty killed and one hundred wounded. On our side two seargents were wounded and about fifteen native sharpshooters killed; several others disabled."

The fact is, a rebellion had been declared among the natives of the south. After the surprise of the first attack, which was serious, Mgr. Crouzet sent a telegram to the Superior General to assure him of the safety of the personnel of the mission and of our sisters.

Later on we shall furnish further details: we subjoin a letter of December 1904.

"Fort-Dauphin, December 27, 1904.

"Thanks for your last letter and the news you send. Be it good or bad, I share all with you, not for the reason advanced by Terence but for that given by St. Paul: *si quid patitur unum membrum, compatiuntur omnia membra*.

"We also, in these latter days have beheld unexpected events. Perhaps the first intimations of the dangers of our situation, which reached France, were of an alarming character, but the reality certainly justified such apprehensions, though by the mercy of God, all ended relatively well. The facts are these: Monday, November twenty-

first, Father Coindard had gone to Ampasimena, when my servant came greatly excited to tell us that several persons among the whites had been massacred at a day's journey from us. The hands of the victims, brought by emissaries to neighboring tribes, were so many trophies inciting to revolt. The tribe of Romeloko sent us the same night a deputation protesting its loyalty and promises of fidelity even to death. So many fine words, intended to lull apprehension and vigilance, whilst those who uttered them awaited a favorable occasion for the development of their own sinister plans.

"The uprising daily gained in importance, especially by the desertion of a large number of sharpshooters and of native militia guarding the various posts in our part of the country. November thirtieth a company of thirty-three rifles directed their steps towards Amparihy, a day's journey north of Manantenina, to chastise the rebels, or at least to oppose their march. But, unexpectedly, these latter succeeded in surrounding the little column, and for three hours and a half, welcomed them with a fire that cost the life of the chief of the district and three porters. The faithful sharpshooters, under command of a lieutenant, retreated fighting, keeping at a distance the *fahavalo* (rebels) who did not dare risk an open campaign, yet constantly harassed the little troupe by concealing themselves behind the trees, at a distance of four hundred metres, and totally disappearing at sundown.

"At nightfall the chief sent a courier requesting me to come and bless the grave of the chief of the district, assuring me there was no danger. I had solid reasons for doubting this last assertion, nevertheless I set out directing my course to Manantenina; three oarsmen and a child conducted me to the neighboring tribe, that of Zafiniahazo, whence we were to go on foot to the post assigned. Scarcely had I landed than I perceived in the centre of the village

about a hundred men seated on the ground around a hut wherein a woman was weeping. All were armed, either with lances, pikes or hatchets. I saluted them by word; no response, but their aspect, at best unpromising, became still more sombre. Surrounding the body of their friend, killed yesterday, they silently meditated vengeance on the French, whom they held responsible for the deed.

"We continued our route meeting a number of armed men, either repairing to the funeral or else bent on some other more serious business. No other incident of importance took place, but I remarked that my men obstinately held out against their usual custom of allowing me an advance of five hundred metres in the march; thus we reached Manantenina which was being put in condition for defence, as the *fahavalo* had promised a visitation.... The funeral was simple but impressive: the people of Manantenina and of neighboring tribes assisted, very quiet, almost recollected, cloaking the while their real intentions. When all was over it was already late and I could not think of a return at night especially as the moon was not visible. I was offered one of their vacant quarters. Around us were lying Malagash sharpshooters, four Sinigaglia, women and children, in all about eighty persons. Without, sentinel answered sentinel with the usual cry: "Watch Sentinel," each in a different key. Such orisons, inspired others of a different nature, and wholly banished sleep.

"At a very early hour I took leave of the chiefs and went to Ampasimena.

"The aspect of the country was thoroughly changed, men were silent, uneasy and wary. A native merchant met me: "How now *Monpéra* (my Father), you go unarmed, where is your gun?" — "Oh!" I replied with a laugh, "this is a poor country, no game is to be found," and we parted. Half an hour after he was arrested, but on the intervention of a friend he was released. Nothing unusual

happened with regard to us: we safely reached Ampasimena at noon. As soon as my arrival was known women, children, friends came in haste, radiant with joy: "Well then," said I, "so you thought I was dead!" "We will not keep it from you," exclaimed two old women, "we were told you were dead, and we believed the report." The two young men who had been left in charge of the mission were very anxious; the entire night had been spent in meetings and councils from which they were excluded and for further proof, a little later in the evening, an influential man came to me saying: "You have made a narrow escape; the Zafinahazo wanted to kill you in order to declare themselves of the *fahavalo* but one of their own party dissuaded them; besides, as a government official was expected to pass that way they thought his skin would be a more glorious trophy than yours." This information was certainly very flattering!—"You saw," he continued, "from the road, armed men on the rock of Ravinkasin, well, they had been selected for the deed." Now, this same chief, who offered his congratulations so ingenuously, made little delay in joining the assassins, though he preserved to the end his pretended candor and apparent devotedness.

"In the meanwhile the post of Ranomafana, on the second of December, was pillaged and afterwards destroyed by fire."

"An exaggerated account of these disasters reached Ampasimena during the night. The news awakened in the tribe its old instincts, and the chiefs decided to get rid of me and then take their turn at plundering. Very early in the morning I sent my carpenter Pierre to gather information. He returned thoroughly discouraged, met me in the sacristy to which I had gone to prepare for the Mass of St. Francis Xavier. For a few moments he hesitated to speak, then said: "Father Coindard has been killed!"—(Later on I was happy to learn this report was false.) I immediate-

ly exchanged my white vestments and prepared to celebrate the Mass of *Requiem* for my confrère, asking myself the while "Shall I be able to finish?" The chiefs warily calling to arms, presented themselves with about ten men, in the courtyard, whilst twenty or thirty armed men were posted behind the hedges. One of my friends who endeavored to plead my cause, was threatened with death, and immediately withdrew. At this moment my presence was demanded in a loud voice. I had just consecrated. I consumed the Sacred Species and the reserve, and recommending myself to our Lord went forward to meet these people who would have greatly preferred to surprise me rather than meet me face to face. The chief said: "My son is at Fort Dauphin, give me a letter to inform him that..." During this speech the circle pressed around me and two tried to seize me by the throat. With a bound I was out of the circle and, turning to face the aggressors, I asked one of them—"What have you to do with me?"—No answer.—I said to Pierre in French: "They seek to kill me." The poor youth dared not speak, but sadly bowed his head—I then said to the chief: "You ask me for a letter; very well, give me time to take my coffee and all of you go off to the village," I then gently tapped him on the shoulder to conquer his hesitation... Taken by surprise, the ten men ended by complying with my request, though no doubt to make further plans to effect their purpose: the head chief said in an under tone to the second: "*Vaka handrares*"—"You are all much too slow!"

"Accompanied by Pierre and Etienne the cook, I went with all haste to the river side where fortunately I found a small boat. In a few minutes we crossed the stream and took refuge in the forest. On looking back we saw the courtyard of the mission filled with people: we hoped the attractions of plunder would keep our foes busy for a while, and give us a chance to conceal ourselves in the bushes.

Soon we were concealed in the great forest, where we wandered about till nightfall. In the meanwhile a terrible storm had burst upon us and it was quite impossible for us to find exactly where we were. At last, after a march of twelve hours, we found ourselves in a field where we gathered some stalks of manioc to appease our hunger. We then sought some rest on the bare ground; about eleven o'clock the rain awakened us, we resumed our wandering march for about three hours, and at last lay down on some stones where we slept till cock-crow. Finally, we gained the road, meeting on our way bands of men armed with lances: we came to a village not yet in revolt though the inhabitants were engaged in forging arms. As we neared Fort Dauphin security seemed more promising, but we found this hope to be illusive. Etienne met one of his relatives, who with tears tried to persuade him to abandon me, but notwithstanding his fears the young man faithfully stood by me, for I needed his help in crossing the four streams that separated us from our destination: I, however, gave him an order to fly in case of attack.

"Had the situation been favorable to meditation how many thoughts would have been awakened at the sight of this lamentable exodus toward the north. Besides the armed men on their way to join the body of the *Fahavolo*, how many frenzied women, with their babies strapped to their backs, were hastening on through the rain! what a number of children pressing closely to their parents and sharing their anxiety without knowing the cause! Sometimes we ventured a remark; the answer was brief, and often a mere sign. Each party looked steadily at the other, and then seemed mutually to shun contact.

"At St. Luce, Pierre was obliged to halt, his feet are so swollen. A little further on the road I threw away my hat, repeating to Pierre the words of our Lord: "He who flees takes nothing with him."

"This is Monday, the fifth, we have been on the march for nearly three days and to-day have gone fifty kilometres through the rain, only ten more, and we shall reach Fort Dauphin. Suddenly we learned of the massacre of a colonist in the suburbs of the city, the panic of the inhabitants, and that an order had been issued to concentrate the troops at the Fort (built by Flacourt). Another Malagash warned us that Fort Dauphin would be attacked at night-fall. Poor Etienne was overcome by the news, so I at once dismissed him with my blessing and a present, and continued the march resolving to pass the night in the woods if unable to reach my destination that evening. Happily the rebels did not carry out their plan, and at six o'clock I arrived at the Fort where all the white and creole population had taken refuge, as also a good number of the Malagash. The people of Tananarivo, knowing the extent of the resources of Fort Dauphin, may have thought all was lost. The wires had all been cut. Expected succor was yet afar off, and we could only count on fifteen soldiers, less the sharpshooters and Malagash volunteers; these braves had decided like their comrades of the north to save themselves and their arms, after having killed those who fell into their power. Had the rebels been more united and decided, the extermination of the whites, such as took place Christmas night in 1672, would have been repeated in these latter days, but these people understand little of warfare.

"On December twentieth, re-inforcements arrived by sea, three hundred twenty soldiers of Sinigaglia with their officers. They have taken the field, in three different places. Their task is difficult, for the Malagash wage war by ambuscade. Several among them are well trained, armed, and are resolved rather to die than yield! *Nescis quia periculosa est desperatio.*

"This, dear Sir, and honored Confrère is a continuation of the letter I wrote to you on the Malagash language...

I have lost all in the late pillage will you kindly send me a Breviary and a *Novum Testamentum* of legible type. Thanking you for this favor, I beg you to accept my best wishes for a holy, and happy New Year.—COTTA."

In *le Temps* of March 18, 1905, will be found details relating to the Rebellion up to February eighth and some account of its causes.

NORTH AMERICA

UNITED STATES—ILLINOIS

Letter from REV. THOMAS A. SHAW, *Priest of the Mission*, to VERY REV. A. FIAT, *Superior General*.

St. Patrick's Church, La Salle, January 8, 1905.

I come to offer you the wishes of your Children of this house for a happy new year; we wish you that peace and joy of soul which surpasseth all understanding. I desire, moreover, to inform you of the progress of our works in this parish and of our missions during the past two years. My negligence is only apparent; for, rest assured, Most Honored Father, you are ever in my thoughts, with all your cares and anxieties. At least once a week, I recommend our assembled Community to pray for you and for the Mother-House that, through the intercession of St. Vincent and our Blessed Martyrs, Almighty God may bring good out of these evil times.

Where shall I find a subject that will be agreeable and of interest to you? It seems to me that with the beloved disciple I hear you say: My greatest pleasure is to know that my Children walk in truth.

Now, through the grace of God the holy Rules left us by St. Vincent, I can say, are conscientiously observed amongst us.

This house which is one of the oldest in the Province and consequently, in North America, has remained faithful to its first institution: *Ad salutem pauperum*. The parish always presents an extensive field of labor to the zeal of the Missionaries; even if the work of the missions were not part of the duties of this house, the laborious exercise of the

ministry and of "the edification of the body of Jesus Christ" would occupy all the laborers.

Our city of La Salle has a population of only twelve thousand, of whom about four thousand are Poles, twelve hundred Austrians, five hundred Germans, three hundred Italians, two thousand two hundred Irish—so many Catholic races having each its own parish. Nevertheless, our St. Patrick's Church takes precedence of all; it is especially the church for confessions; every year we have nearly eleven thousand Communions. But our principal parish is not recruited from that Irish race that twenty years ago was most prominent in La Salle, nor is our city what it was formerly, an Irish Catholic colony. This is evident from the condition of our schools; even from the number of our baptisms which, in 1868, reached three hundred, but which in 1904 were not over seventy. This proves that in our city the Irish race is on the decline. From a natural standpoint this fact would be distressing, but taking a supernatural view of the matter, so long as there will be souls to save, I shall consider that: "To the Greeks and to the Barbarians I am a debtor."

I am happy to assure you that whilst our zealous confrères—two of whom have charge of the parish—procure the glory of God by doing good to souls, they are assisted by the Daughters of St. Vincent and by the Brothers of Mary, members of a French Congregation whose work for the education of youth is worthy of all praise. Concerning our sisters, they are, Most Honored Father, such as you would wish them to be, faithful to their school duties. The results are manifest in the young girls who go forth from their establishments and who reflect great credit upon them.

The work of the missions which holds the first place in our Company, is not as yet fully developed for the little family of La Salle; but it is amply sufficient to occupy all

the time of our two confrères. Zeal always extends the horizon. The dioceses of Peoria, Alton, Davenport, Dubuque, Milwaukee, Lacrosse, and Chicago, equal to one third of France, have been and are still our field of labor. Oh! what faith we have found in this country! What a lively and constant faith! This is forcibly illustrated by the sacrifices which our poor people impose upon themselves to be able to attend Mass. Even in mid-winter, when the cold is intense, our farmers with their whole family travel several miles to assist at the Holy Sacrifice. An evidence of this lively faith is likewise found in the frequentation of the confessional, where the Missionary often remains until nine o'clock, to bring back strayed sheep and to heal the wounds of more than one dejected and discouraged soul. This treasure of treasures, the simple faith of the poor, which centuries ago moved the heart of St. Vincent,—this is what still inflames the heart of the coldest Missionary and disposes him to sacrifice everything and to spend himself for the salvation of souls!

Never in all these years was this faith more manifest than during the Jubilee in honor of the Virgin Immaculate. Mary's nation, I mean the French people, has here a rival in solid devotion to Her who is the beloved of God amongst all creatures. Scarce had the Holy Father proclaimed the Jubilee than the faithful servants of Mary felt their hearts aglow with love for this Immaculate Mother; fervor increased as the feast drew near and when December eighth brought the close of the Jubilee, all the churches of our vicinity were like burning furnaces, whence darted forth flames of love towards Jesus and Mary. Crowds approached the Holy Table and in a touching ceremony, amid canticles of praise, the faithful crowned the Queen of Heaven. Thus was this feast of Mary Immaculate celebrated in all the churches of our large cities.

Number of absolutions given in our missions:

In 1903.	4,800
In 1904.	7,000
Total	11,800

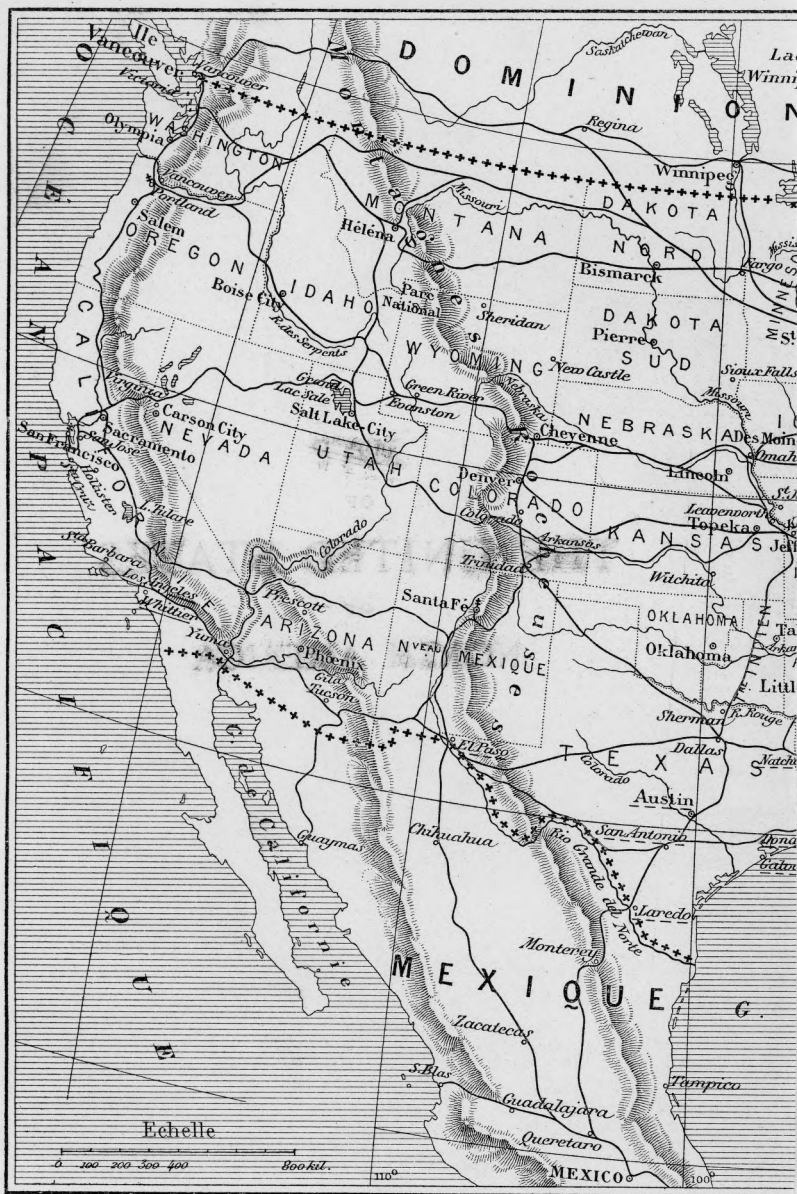
I cannot conclude this letter, Most Honored Father, without referring to our Central-House, St. Mary's Seminary, at Perryville.

I may say that what your illustrious predecessor wrote us every year of the dear Mother-House may, to a certain extent, be applied to the New World: that the Mother-House was his joy and his life because the spirit of St. Vincent reigned there. The same is true of this house. The Missionaries who are allowed to enjoy the privilege of spending even a few hours in this peaceful abode are always deeply impressed and edified: in our *spes gregis*, I mean our students of the Apostolic School, fervor is combined with brilliant talents and studious habits; the *suaviter in modo* and the *fortiter in re* of our professors and the directors; the rare abilities of the Superior; the prudence, devotedness, the generosity of the Visitor, who is the founder of the heritage of St. Vincent in America,—all these contribute to edification. Long may this dear house subsist, ever flourishing more and more, although it seems to me, it would be difficult to add anything to the perfection it has already attained.

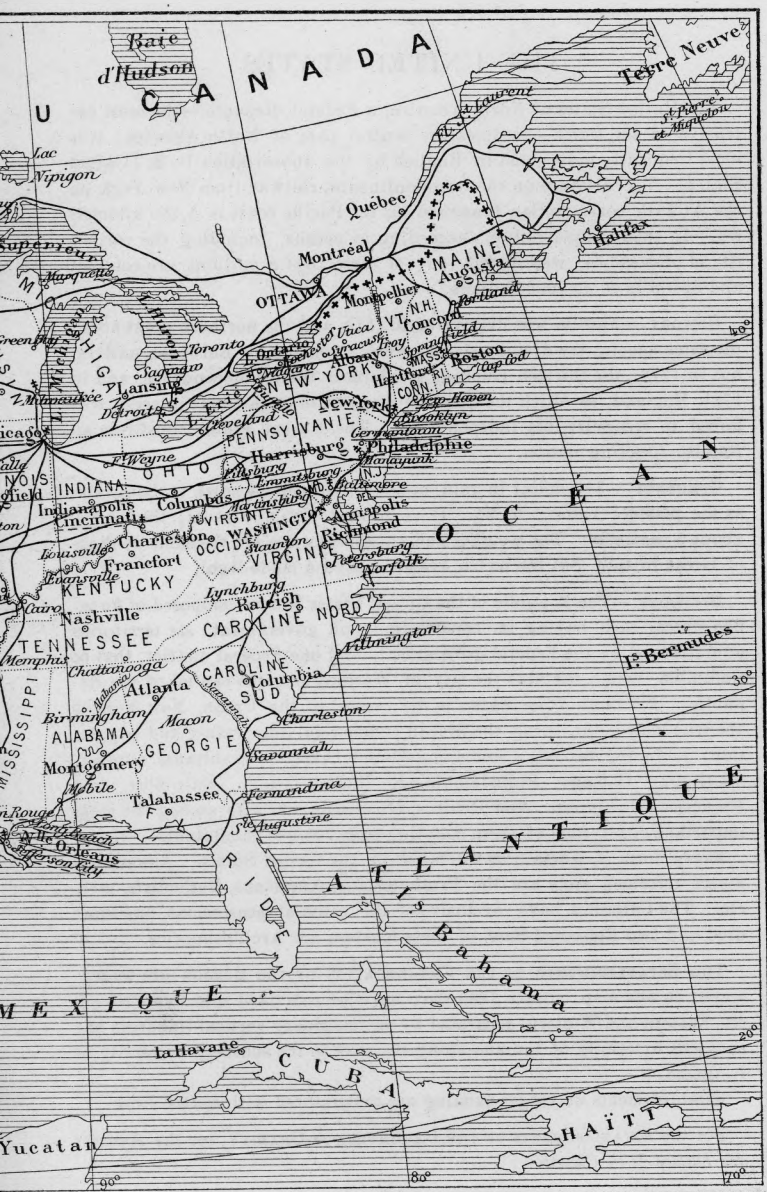
Once more, Most Honored Father, I pray God to grant all that you desire, to preserve you long to our affection, and I humbly solicit your blessing for your children of this house, and for our works.

THOMAS A. SHAW.

MAP
OF
THE UNITED STATES
OF
NORTH AMERICA



MAP OF THE U



THE UNITED STATES

The United States of North America, a Federal Republic—the most extensive in the world—occupies the central part of North America; it is most frequently designated in English by the abbreviation U. S. (United States) The distance on the transcontinental railway from New York on the Atlantic coast, to San Francisco on the Pacific coast is, 5,259 kilometres. In 1900 the population, according to census, including the various island possessions, was 84,907,156; of these over 8 millions are colored, and upwards of 300,000 Indians.

HISTORY.—Florida was discovered in 1512, and the northern coast about the same epoch; the divers sections were colonized by European natives, but in 1776, the thirteen colonies proclaimed their independence, and in 1781, England, to which the question was one of paramount interest, was forced to recognize this independence. The United States constitute an English speaking nation.

CURRENCY.—The dollar in gold or silver, formerly known in Louisiana as the piaster; value 5 fr. 25. It is divided into 100 cents; the cent is about 5 centimes. The weights and measures in use are the same as those of Great Britain, but the metric system has been made legal.

DIVISIONS.—The Republic of the United States is now composed of forty-five states, each having its constitution and government, six territories administered by the Federal government, and one Federal district, that of Columbia, which contains the city of Washington, the capital of the Republic. Although Washington is the capital of the Union, New York is the true metropolis, being the first in commercial importance and population; including Brooklyn and Long Island City its inhabitants number, 3,437,202. Chicago, Philadelphia, St. Louis, Boston, Baltimore, San Francisco, Cincinnati, New Orleans, Milwaukee are also among the most important cities, each of these counting over 200,000 inhabitants.

Every form of worship is tolerated in the United States. Among the divers reformed sects are the Presbyterians, Anglicans, Methodists, etc., etc. The Catholics have, exclusive of the colonial possessions, one hundred and two Episcopal Sees, of these fourteen are Archbishoprics.

THE ESTABLISHMENTS OF THE CONGREGATION OF THE MISSION are underscored on our map. Since 1888 they have been divided into two Provinces, Eastern and Western, separated by an imaginary vertical line from the northern extremity of Indiana along the west to the southern extremity of Alabama.

Establishments no longer existing are underscored with dotted lines.

For the **ESTABLISHMENTS OF THE DAUGHTERS OF CHARITY**, see the *Annales des Dames de la Charité*.

La Salle, a city of Illinois (central region of the United States), on the right bank of the Illinois and on the line of railway from Chicago to Rock Island, is a commercial city. It is named from Robert Cavalier de la Salle, born at Rouen in Normandy, who set out to explore the region of the Great Lakes, the Illinois, and the Mississippi (1682), and in the name of France took possession of this immense territory which he called Louisiana. La Salle belongs to the diocese of Peoria.

MARYLAND

Letter from REV. T. M. O'DONOGHUE, *Priest of the Mission, to* VERY REV. A. FIAT, *Superior General.*

Parish of the Immaculate Conception, Baltimore, January 25, 1905.

It is a pleasure for me to be able to tell you that our Community lives most happily, cheerfully fulfilling the countless duties of this large parish, to say nothing of the eight houses of the Sisters of Charity in this city and the environs, which we likewise attend.

As I was so long employed in the work of the missions, I am glad to inform you that two bands of our confrères are constantly devoted to this work and that their labors are most successful. Oh! how much I wish that it were possible to add to our number two confrères who whilst forming part of the family of this house, might give missions in the region to the south of Baltimore, especially in Virginia and in North and South Carolina. This apostolic work would greatly rejoice the heart of His Eminence Cardinal Gibbons, our Archbishop; I can assure you Most Honored Father, that all your children, the Priests of the Mission as well as the Sisters of Charity, experience the paternal goodness of His Eminence. Since you placed me at the head of this house, we are indebted to him for more than one proof of his tender affection. On December eighth, feast of the Immaculate Conception, our Cardinal left his

cathedral to come and officiate pontifically and celebrate with us the Jubilee of Mary Immaculate in our parish church. Before the solemn Mass, he administered Confirmation to a large number, both children and adults; he was our guest almost the entire day.

Thanks to the virtue and zeal of our confrères, this parish has given excellent subjects to our Community and the good still continues: there are at present six or eight of our parishioners—all most promising students—at our apostolic school of Germantown.

The good health of our venerable and most beloved Visitor, Father McGill, delights our hearts; he continues to discharge the duties of his office; last year he made the visitation of this house, to our great joy and edification.

Th. M. O' DONOGHUE.

BALTIMORE, city of the United States of America, in the state of Maryland. According to the census of 1900, the population is 508,957. Situated on Patapsco River near its entrance into Chesapeake Bay, Baltimore is one of the chief Atlantic seaports; its commerce is one of the most extensive in the world. It is the seat of an archbishopric. Maryland was settled by Lord Baltimore, native of a small city of this name, a seaport of Ireland; as a perpetual memorial his name has been given to the Baltimore of the United States.

SOUTH AMERICA

BOLIVIA

Letter from FATHER EMILE NEVEU, Priest of the Mission, to FATHER MILON, Secretary General.

Le Paz, November 30, 1904.

Our distribution of prizes at the Seminary of Arequipa took place on the sixth of November. I left immediately after to preach the retreats to the Sisters at Puno and at Le Paz.

PUNO

At Puno the sisters are in charge of the Hospital of St. John of God. They also conduct classes for externs and have a very interesting Asylum, which sometimes shelters two hundred children, the greater number being little Indians who furnish very arduous labor for the sister appointed to teach them. As is the case with many of the establishments in Peru, this one is maintained by a benevolent society which has the responsibility of providing for the maintenance of the sisters and that of the sick.

The house presents a rather pleasing aspect, and it is beautifully situated; it overlooks Lake Titicaca, the sacred lake of the Indians, and is about 3,800 metres above sea level. Cradle of the founder of the dynasty of the Peruvian Incas, Manco Rapac, son of the sun, who married Mama Ollo, the lake appealed to the imagination of the Indians; from its waters came forth their gods and upon one of its borders on the south-east lies Copacabana where was formerly a temple dedicated to the sun; quite close to this was the residence of the virgins called Nusttas: this has been replaced by a sanctuary dedicated by the

Christians to the Virgin of Virgins, it is much frequented especially on the sixth and fifteenth of August. I had the satisfaction of praying in this holy place, whose praise has been sung by the celebrated dramatic poet Calderon de la Barca. The statue of the Virgin is truly remarkable: it is about a metre in height and is carved in aloe wood: it was the work of the Indian Tito Yupangui (about 1580).

But I am straying away from Puno and I have perhaps led you to picture it, on the beautiful lake side, as another smiling city of Geneva, an antechamber of Paradise! No, Puno cannot boast of the beauty of Geneva, and if it be the antechamber of paradise, it is such as described by our Saviour, that is to say the *via angusta* and the *arcta porta*. To begin, it is reached by an ascent of more than five thousand metres, this would prove dangerous for such as suffer from heart trouble. Neither should one fear the fury of tempests and storms, for those of Puno are frequent and violent, and the cold is sometimes intense. Owing to these disadvantages there is no vegetation, and one must wait the good will of the Indians to bring meat. Sisters who delight in sacrifices have fine opportunities at Puno. It is true, consolations are not wanting and much good is done at the hospital. This year the band of first Communicants was drilled according to French custom, you would have been touched to hear the thirty-four children prepared by the sisters exclaim with their parents: "Oh how happy we are! Never have we witnessed anything so beautiful as the ceremony of the renovation of the Baptismal vows, etc."

The sick have also made a little mission in preparation for the Jubilee. A Missionary of Arequipa, with the Canon Vilarde, zealous director of the Children of Mary, and Doctor Sanchez, chaplain of the hospital, divided the sermons among themselves. Mgr. Riquesme, vicar general, so devoted to the sisters, had granted all necessary permis-

sions. In each ward, Mass was said and followed by an instruction. At seven thirty a. m. another Mass was offered in the chapel, and an instruction given for the extern Children of Mary, the employees, and the school children.

After the second sermon the Missionary repaired to the classroom for catechetical instruction, whilst the Rev. chaplain visited the wards, speaking in the Aymara idiom to the sick Indians who did not understand Spanish. In the afternoon, the exercises were like those of the morning, catechism, instruction, and Benediction of the Blessed Sacrament. Most consoling were the fruits of the little mission. Without mentioning the good effected among the Children of Mary and those of the school, the benefits resulting from the exercises for the sick were of a nature to rejoice and console both the sisters and Missionaries. Nearly all the sick made their confessions; some of them had not approached the sacred tribunal for a considerable length of time. Poor people, they were so happy after their confessions, expressing satisfaction by embracing the Missionary five or six times; the next day they came, and on bended knees, besought him not to leave them or at least, to promise that he would visit them again. A return to this house will certainly prove gratifying as one loves to go where there is prospect of doing good, especially in an institution where the sisters are so united and zealously devoted to the service of the poor.

LA PAZ

At La Paz the works, of the sisters are very different: they direct not an hospital but a home for incurables and a house of Charity. The city hospital is directed by the Sisters of Saint Ann. The "Hospice of St. Joseph," the above mentioned home, was founded by one of the Recollect Fathers, the Rev. Father Sans, who had in money

about fifty centimes to commence the work. Nevertheless he managed to band together several generous influential persons in the interest of the projected hospital, and obtained from the government the house the sisters now occupy. In some way, rather extraordinary, the Superiors of Paris approved the design of Father Sans, and sent sisters, who were, in every way, to be quite abandoned to the care of Divine Providence. The venerable Sister Angelica, Superioress of the house for orphans of Aréqui-pa, who had accompanied the Visitatrix, Sister Borda, on the occasion of the new foundation, has often told of the utter destitution of the sisters in the beginnings. But its first Superioress, Sister Stephanie Bouchet, by means of personal resources, somewhat ameliorated the situation, and has every right to the title of foundress. La Paz unanimously conferred this title on the day of her burial, (she died June 21, 1901); her funeral was a triumph, say the sisters who were present. Even to-day in family circles, she is termed "the saintly Sister Stephanie," other speak of her as "our good Mother."

At present, after twenty two years of existence, the hospice is in good condition. It receives from the municipality a monthly allowance, and by their industries of embroidery and flower making, the children also contribute to its maintenance. Legacies and contributions in favor of the hospital are frequent, and the Rt. Rev. Bishop has every hope of their increase.

The board of administration is most favorable to the sisters. The president is the Rev. Canon Joseph Michael Molina, Dean of the Chapter, a devoted friend of the two families of St. Vincent, who certainly owe him a large debt of gratitude. Mr. Julien Cisneros, treasurer of the administration, is an exemplary Christian and most favorable to the sisters. The Recollect Fathers have inherited the interest of Father Sans in the welfare of the Institution.

MAP
OF THE
ARGENTINE REPUBLIC,
OF
PARAGUAY, AND OF URUGUAY

— 248-249 —

THE ARGENTINE REPUBLIC

HISTORY.—The ARGENTINE REPUBLIC or of Rio de la Plata is so named because of the vast estuary of the Rio de la Plata (in French, River of Silver) in which the great Parana river empties its waters. This state is delightfully situated, it abounds in natural wealth and enjoys the delightful climate of the temperate zone of South America. Its extent of surface covers 2,800,000 square kilometres; therefore it has four times the extent of France. Its population numbers but four and a half million. Spanish is the language of the country.

The Spaniard, Juan Diaz de Solis, was the first to discover, in 1515, the great estuary of the Rio de la Plata. The independence of the state was proclaimed in 1810. The railroad now in construction will go by Mendoza, and will place Buenos-Ayres at only two days' distance from Valparaiso and Santiago of Chili.

The current money of the country is the piastre or *pesos*; its value five francs, twenty-five centimes. The decimal system for weights and measures has been legally adopted and is gradually making its way with the people. The same may be said for Paraguay and Uruguay.

DIVISIONS.—The Argentine is a federative republic, whose capital is Buenos-Ayres. It comprises the *federal district* (Buenos-Ayres, city and suburbs,) fourteen *provinces*, and some *territories* in the south, not yet erected into provinces. An Archiepiscopal See is at Buenos-Ayres. There are seven Bishopricks.

PARAGUAY

The Republic of PARAGUAY is so called on account of the great river of the same name, which is the most important means of communication of the state, it flows into the Parana on the territory of the Argentine. The surface of this republic measures 253,000 square kilometres, a little less than the half of France. The population numbers about 450,000.

Paraguay proclaimed its independence in 1811. The capital is Assumption. Its territory is divided into seventy departments.

There is but one Bishopric: the See is at Assumption.

URUGUAY

The Republic of URUGUAY, or *Banda Oriental*, is situated in South America east of the Uruguay river which serves as its boundary, hence the name of *Banda Oriental*. It has a surface of 179,000 square kilometres, is a little less in size than the fourth of France. Its population is from 700,000 to 800,000.

In 1828 the independence of the republic of Uruguay was recognized. The capital is Montevideo: the republic is divided into nineteen departments. The Archiepiscopal See is at Montevideo, a Bishopric at Melo and one at Salto.

In each of these republics the Catholic religion is that of the state but all others are tolerated.

The establishments belonging to the Mission in the three republics are underlined on our chart. For those of the Daughters of Charity, See Annals of the Ladies of Charity.



MAP OF THE ARGENTINE REPUBLIC



DEPARTMENT OF THE MISSIONS

Truly interesting is this Home of St. Joseph de La Paz. At the entrance you meet a poor invalid, minus his legs, who is moreover lame of one hand and unable to utter intelligible words. Yet I can assure you he fills his office to satisfaction, there is no need of a bell to announce my arrival or departure. As soon as he perceives me he begins to sing and cry: *Mankik, Mankik*, etc., expressive of his joy. I, too, am most happy to find my good Mankik in such fine spirits and so truly happy. As you penetrate further into the interior you behold a number of poor creatures; the dumb, the blind, the deaf, the lame,—what do I say? No class of human infirmity seems wanting, even the feeble-minded and insane are found in this refuge of misery. Various employments are assigned to these poor unfortunates, so far as their powers are available, and some among them are engaged in making flowers for the churches.

We enter a court occupied by invalid females. It is indeed heart-rending to see these poor creatures bereft of reason or deprived of sight, waited upon by others lame or dumb. All this is indeed distressing, nevertheless, had you been present on the occasion of the feast day of the Superioress, and had witnessed its joyous celebration by the blind, who presented in an admirable compliment the good wishes of all—the dumb, expressing by a dance their pleasure in contributing to the general gayety, you would have been touched, and would have concluded as we did, that St. Vincent must regard with complacency the Hospice of La Paz.

Contiguous to the quarters of the old people we find the crèche where the sisters have gathered the poor little infants sometimes left at their door or at that of the church. Above this, divided into two or three sections, are the apartments of the female orphans who number at present eighty-five: they are not received after the age of ten, and must remain till they are twenty-one. Having attained that age, many realizing the dangers without, beg to remain

in the institution till they marry. It would be most desirable to keep them, or at least to re-unite them every Sunday and continue, in their regard, the work of preservation and education. Some few of the girls remain and find occupation as flower-makers.

The boys' asylum is not less important: they number seventy-eight. Trade masters come from without to instruct them in tailoring, shoemaking, printing, and carpentry. This section of the establishment is like a little village. It is scarcely necessary to add the little Bolivian boys seem very wide awake!

An excellent Christian lady of La Paz, Madame Clavijo, has recently founded (December 25, 1895), quite close to the orphanage a large and spacious asylum which compares most favorably with similar institutions of Europe. Four hundred children were received from the fifteenth of December to the fifteenth of October, to learn the first principles of religion and knowledge. The people of La Paz are astonished at the progress these little ones make in reading and writing: they often present work superior to that of other children older than themselves.¹

There remains another very interesting department claiming attention. Let us enter the court; that large furnace provides for the boiling of starch, and heats the many small irons which will soon be claimed by the little Indian girls, numbering about a hundred, who will press the linen they laundried last evening. It is most interesting to watch

1. Note. In the church is shown an altar erected in honor of the Holy Agony of our Lord. The Archconfraternity is very prosperous at La Paz and counts many soldiers among its members. Its zealous director, Mgr. Bavia, vicar general, and ordinary confessor of the sisters from the foundation of the House, is generally devoted to the works of St. Vincent's family and most exact in keeping up the reunions of the Archconfraternity. The worthy prelate takes a lively and practical interest in the sodality of the Children of Mary who meet under the direction of the Daughters of Charity.

these young workers, clothed Indian fashion, bare-legged, skirts to the knee, and a little round hat on the head. Many among them do not understand one word of Spanish, they use the Aymarra idiom, and very often they are wholly ignorant of every principle of religion. They are brought to the hospice for various causes, but once there, they cannot leave before their twenty-first year. It is a curious sight to see them on Sunday, arrayed in a dozen short skirts, and wearing as ornament, a shawl of brilliant colors, executing their Indian dances the figures of which are strongly marked though decent; nor are their movements devoid of agility and grace.

If you visit the church, which is open to the public, and used as a parochial chapel, you will have seen the entire establishment, and you will agree with me that the eight sisters of La Paz have no idle moments. Now that I have given you a description of the house, I might moreover add that of one of its gala-days, but will defer this pleasure. I am quite sure you will secure by your prayers the choicest blessings of St. Vincent and Mary Immaculate for the Hospice of St. Joseph de La Paz.

EMILE NEVEU.

Puno, city of Peru, the chief in the department of the same name, is nine hundred fifteen kilometres south-east of Lima, near the western shore of the great Lake Titicaca. It is a station belonging to the railroad of Molten-do-Arèquipa-La Paz: its population numbers six thousand five hundred. The department of Puno is in two distinct sections, separated by the western Cordilleras; it abounds in mineral and wealth and is noted for its luxuriant vegetation. It possesses a Bishopric.

La Paz, city of Bolivia and anciently its capital, must not be confounded with La Paz, city of Mexico and capital of Lower California. This city is 422 kilometres north-west of Sucre or Chuquisica its present capital; it

is the principal city of the department of La Paz. It is thus named from its foundation in 1548 in memory of the peace that followed the defeat of Gonzales Pizarro, this city numbers forty thousand inhabitants. The railway connects La Paz with the Pacific coast, via Arequipa and Mollendo. It also possesses a Bishopric.



OUR DEAR DEPARTED

OUR MISSIONARIES:

Rev. Louis Boscat, Shang-Hai, China, December 1904; 57 years of age, 39 of vocation.

Rev. Anthony Buczkowski, Cracow, Austria, December 30, 1904; 29 years of age, 13 of vocation.

Brother Andrew Van Gysel (Cleric), Panningen, Holland, December 30, 1904; 26 years of age, 7 of vocation.

Rev. Martin Derler, Vienna, Austria, January 2, 1905; 90 years of age, 53 of vocation.

Brother Joseph Schlor, (Coadjutor) Gratz, Austria, January 8, 1905; 64 years of age, 35 of vocation.

Rev. Joseph Lizaso, Téruel, Spain, January 7, 1905; 25 years of age, 9 of vocation.

Rev. Pierre Scipione, China, January, 1905; 35 years of age, 19 of vocation.

Rev. Eugène Guillaume, Carcassonne, France, January 23, 1905; 60 years of age, 40 of vocation.

Rev. Anthony Bayo, Palma, Majorca, January 21, 1905; 78 years of age, 52 of vocation.

Rev. Edward Rosset, Mother-House, Paris, January 30, 1905; 74 years of age, 53 of vocation.

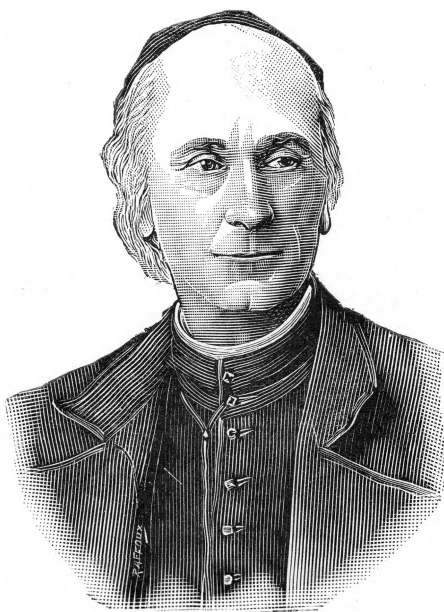
Brother Paul Négrié (Coadjutor), Lille, February 4, 1905; 78 years of age, 51 of vocation.

Rev. Theodore Vernière, Dax, France, February 16, 1905; 73 years of age, 40 of vocation.

Brother Alexander Grant (Coadjutor), Blackrock, Ireland, February 26, 1905; 70 years of age, 29 of vocation.



REV. J. J. THOMAS, S.M.
1850-1887



REV. EDWARD ROSSET, C. M.
(1831-1905)

To Rev. Edward Rosset, Priest of the Mission, recently deceased at the Mother-House in Paris, the Congregation is indebted for a very important work, *Vie de M. Jean-Baptiste Etienne*, fourteenth Superior General. For this service, especially, should the memory of Father Rosset be gratefully preserved among us. It is well known that Very Rev. J. B. Etienne figured most conspicuously in the restoration of the two religious families of St. Vincent de Paul in the nineteenth century; this biography has been most accurately written by Father Rosset. The documents therein presented are exact, and the book may be justly considered an authority; it is a valuable contribution to the general history of the Congregation.

Father Rosset had previously published a work of great importance and one that reflects much honor upon our Community: *Notices bibliographiques sur les écrivains de la Congrégation de la Mission*. (In-8. Angoulême, 1878.) From this production it is easy to infer that, whilst fulfilling this duty within the limits of that discretion which becomes their habitual mode of life, the members of a Congregation like ours vowed, in a measure, to the education of the clergy, have not wasted their leisure in idleness, nor have they lacked interest in the science that it was their mission to teach. This book is an evidence of the perfect competence of the author and the power of his skill in arrangement. Hence, in date of April 12, 1882, Mr. Tamizey de Larroque, a man esteemed as a critic, wrote to Father Pemartin, one of Father Rosset's confrères: "I have read with keen interest the *Notices bibliographiques*. The work has been well done, and I beg you at your convenience to transmit to the author the most heartfelt congratulations of a book-lover, who enjoys only the best." Father Rosset had placed at the head of his volume the indication "First Series", which implied a continuation. Instead of issuing a "Second Series," in mentioning the

works that had appeared since the publication of his volume, he preferred to revise and complete his first edition, and to republish the same. He had set about the work: the failure of his strength interrupted its continuance: the materials he had gathered remain to us.

When one has dwelt for a long period of time in an establishment, it is commendable to leave at least some historical notes. This would be paying tribute to local history; it would, moreover, prevent mistakes, somewhat surprising certainly to be regretted, which have occasionally been made. Father Rosset, during the twenty years that he spent at Angoulême, had the happy thought of writing a *Memoire historique sur le séminaire d'Angoulême* (In-8, Angoulême, Gounard, 1869). The work evinces that carefulness and exactitude that should be an absolute law.

Father Rosset has, likewise, left an *Explication de la méthode d'oraison à l'usage du séminaire de la Rochelle*. (La Rochelle, Texier, 1891, in-24). These explanations were given to the students of the ecclesiastical seminary by Father Rosset, when he was Superior of that establishment.

At the congress of the Superiors of seminaries held at the Mother-House in Paris, in July 1894, a desire was expressed that a Manual of Piety be composed for the use of ecclesiastical seminaries, whose direction is confided to the Congregation of the Mission. These desires often remain fruitless, for the want of a man capable of realizing them. Father Rosset possessed the requisite abilities to accomplish this work, of small dimension, but of great importance, for he was endowed with the special qualifications of wisdom and experience. In the following year 1885, he gave a first edition, and in 1899 appeared a second edition of the *Manual de Piété à l'usage des séminaires dirigés par les prêtres de la Congrégation de la Mission*. (Paris, Roger, 1899; in-32 of 520 pp.) The author had perfectly realized his design. In 1896 an Italian edition of this book appeared under this

title; *Direttorio dei chierici*, etc., that is: "Directory for Clerics and Seminarians, or Manual of Piety for the use of the Seminarians in Italy, compiled (compilato) by a Priest of the Mission. Naples, 1896." The compiler of the Manual for the use of the seminaries of Italy had, without making any allusion either in its title or its preface, simply translated the entire French book; and, with the exception of the Horary and what relates to it, given literally in sixteen chapters, the sixteen chapters of Father Rosset. This was a homage to the merit of the work; it were much to be desired that, by stating that this was a translation, he had, in like manner, rendered homage to the author.

When a volume of the *Notices biographiques*, of the Missionaries is published as a continuation of that which has already been carried down to 1887, Father Rosset will certainly have his place therein. For the present, we give a short extract from an article in which he is justly accorded the highest praise by the *Semaine religieuse du diocèse d'Angoulême* (February 5, 1902): "Slight in person and of an ascetic appearance, his kindling glance revealed the man of energy and of authority. His was a mind eminently lucid, hence his teaching, always accurate, of remarkable clearness, could be grasped and assimilated without effort. His piety was solid but never ruled by sensibility; in the future priests he set a higher value upon the tenacious endeavor of a firm and generous will: his direction broad, prudent, and safe, had an irresistible charm for the students and drew them in large numbers to him. The seminarians or the priests of the diocese who had recourse to him were always welcome, they ever found him ready to listen, and in his benevolence to enlighten them. The years spent at Angoulême, the most fruitful of his life, and those of which his heart cherished the sweetest remembrance, glided peacefully and rapidly away (1856-1878)."

Father Rosset was afterwards professor of theology at

the ecclesiastical seminary of Evreux (1878-1885), then Superior at the ecclesiastical seminary of La Rochelle, everywhere fully appreciated. He retired in 1901, and after exercising the spiritual ministry for a few months at the house of the Sisters of Charity at Château-l' Evêque, a paralytic stroke obliged him to return to the Mother-House in Paris. In 1902 (September 15th), he celebrated the fiftieth anniversary of his entrance into the Congregation of the Mission: on this occasion he distributed some little pictures of St. Vincent de Paul, on the back of which he had printed these words of the Psalms, ingeniously applied to himself, and bearing the impress of a holy sadness: "*Vespertina oratio ascendat ad te, Domine, et descendat super nos misericordia tua*: Let the evening prayer (of our life) ascend to Thee, O Lord, and may Thy mercy descend upon us."

Father Rosset was born in the diocese of Evreux, in 1831; he passed peacefully away January 30, 1905.

OUR SISTERS:

- Sr. Jeanne Pujol, Lavaur, France; 67, 46.
- „ Rose Benet, Aubervilliers, France; 80, 51.
- „ Clotilde Bini, Sienna, Italy; 44, 24.
- „ Caroline Weiss, Cracow; 58, 32.
- „ Louise Ricci, Turin; 81, 57.
- „ Edwige Argau, Cantu, Italy; 64, 38.
- „ Thérèse Devos, Loretto; 75, 52.
- „ Thérèse Sedlak, Laibach, Austria; 28, 1.
- „ Monica Grégoire, Alexandria, Egypt; 98, 71.
- „ Anne Meuci, Naples; 71, 49.
- „ Antoinette Murgue, Ecuador; 65, 43.
- „ Catalina Pozo, Spain; 38, 18.
- „ Catalina Guaras, Valladolid; 49, 25.
- „ Antonia Vally Valls, Albacete; 31 6.
- „ Urbana Galar, Madrid; 71, 46.
- „ Jeanne Isturiz, Spain; 40, 17.

- Sr. Marie Martini, Turin ; 67, 40.
 „ Marie Guers, Constantinople ; 67, 45.
 „ Zénobie Perdzynska, Warsaw, Poland ; 68, 44.
 „ Marianne Elsner, Warsaw, Poland ; 76, 59.
 „ Madeleine Othon, Lé vignac, France ; 74, 35.
 „ Hélène Okoren, Gratz ; 23, 10 months.
 „ Anne Wiechowski, Budapest, Hungary ; 35, 11.
 „ Marie Pandellé, Santiago, Chili ; 71, 52.
 „ Marie Decoopmann, France ; 41, 17.
 „ Madeleine Naëls, Arras ; 27, 6
 „ Claire Katke, Beuthen, Poland ; 36, 15.
 „ Marie Gascon, Versailles ; 66, 38.
 „ Justine Pau, Amiens ; 65, 44.
 „ Esther Albert, Rennes ; 25, 1,
 „ Hedwige Byszewska, Warsaw, Poland ; 28 4.
 „ Marguerite Daucher, Alençon, France, 74, 49,
 „ Pauline Van-Assche, Metz ; 65, 43.
 „ Eulogia Ayerbe, Madrid ; 42, 22.
 „ Maria Fernandez, Canary Islands ; 43, 16.
 „ Maria Esmoriz, 28, 8.
 „ Maria Pujol, Madrid ; 65, 43.
 „ Marie Sinet, Italy ; 83, 57.
 „ Clotilde Devergranne, Algeria ; 68, 41.
 „ Anna Green, England ; 39, 15.
 „ Augusta Pigeonneau, Santiago, Chili ; 67, 48.
 „ Marie Diolot, Lille ; 29, 2.
 „ Simaine Delrieu, France ; 73, 49.
 „ Marie Delaire, France ; 74, 51.
 „ Elisabeth Pauly, Lorraine ; 21, 4.
 „ Delphine Sanrey, France ; 79, 57.
 „ Stéphanie Barrera, Guatemala ; 65, 34.
 „ Marie de Beurpaire, Bordeaux ; 35, 16.
 „ Françoise Chadefaux, Paris ; 55, 26.
 „ Augustine Jubel, Cracow, Poland ; 79, 60.
 „ Maria Montero, Spain ; 60, 36.
 „ Teresa Fabregat, Spain ; 61, 31.
 „ Magdalena Ardanuy, Spain ; 81, 58.
 „ Ana de Iparraguirre, Spain ; 28, 2.
 „ Maria Barberia, Madrid, Spain ; 40, 19.
 „ Elisa Silvatici, Sienna, Italy ; 39, 5.
 „ Julia Lombardini, Sienna, Italy ; 47, 25.
 „ Thérèse Virenque, France ; 63, 40.
 „ Maria Sorge, Naples ; 54, 34.

- Sr. Marie Boulanger, Lorraine; 25, 4.
 „ Léopoldine Maugourt, l'Hay; 75, 54.
 „ Adèle Danhiez, France; 73, 49.
 „ Marie Plazer, Cueva de Vera, Spain; 59, 4E.
 „ Marie de Ribains, Algeria; 79, 54.
 „ Françoise Clavière, Paris; 70, 51.
 „ Catherine Wipplinger, Austria; 72, 45.
 „ Marie Meinardi, Turin; 30, 6.
 „ Rita d'Oliveira, Rio-de-Janeiro, Brazil; 37, 17.
 „ Céline Dherbecourt, Rheims; 63, 31.
 „ Marie Neyroud, France; 80, 59.
 „ Maria Conto, France; 87, 58.
 „ Irma Geslain, Montpellier; 65, 42.
 „ Marie Richon, France; 80, 58.
 „ Maria Lopez, Spain; 29, 4.
 „ Isabel Rilova, Carthage; 59, 39.
 „ Eustoquia Mendizabal, Philippines; 64, 43.
 „ Adélaïde Rodini, Turin, 63, 44.
 „ Jeannette Daudin, Auxerre; 81, 59.
 „ Thérèse Rappl, Austria; 67, 47.
 „ Severina Lavayen, Spain; 38, 21.
 „ Marie Richard, France; 50, 22.
 „ Micheline Kiedrowiez, Ecuador; 27, 5.
 „ Thérèse Péchel, Smyrna; 36, 11.
 „ Hélène Vigna, Italy; 68, 49.
 „ Joséphine Galtier, Italy; 81, 63.
 „ Marguerite Danaux, Algeria; 58, 34.
 „ Anne Austruy, l'Hay; 79, 51.
 „ Françoise Beaud, Algeria; 77, 57.
 „ Maria Pozo, Bolivia; 69, 43.
 „ Suzanne Milliot, Peru; 30, 7.
 „ Louise Geissler, Gratz; 62, 31.
 „ Marie de Lieto, Turin; 73, 52.
 „ Marie Bottino, Turin; 49, 27.
 „ Cécile Ricci, Turin; 76, 54.
 „ Anna Bianchi, Italy; 40, 18.
 „ Giulia Franceschi, Empoli; 29, 4.
 „ Marie Virenque, Marseilles; 57, 32.
 „ Jeanne Courbeleran, France; 67, 49.
 „ Marie Mercier, France; 70, 47.
 „ Julie Laskowska, Poland; 64, 37.
 „ Elisa Bonnaure, Italy; 81, 61.
 „ Benita Lopez, Spain; 65, 44.
 „ Pabla Bronchu, Spain; 27, 7.
 „ Felipa Casas, Madrid; 46, 23.

- Sr. Ramona Mercader, Spain; 70, 38.
- „ Marie Janni, Lyons; 37, 15.
- „ Françoise Kriznik, Austria; 29, 7.
- „ Anne Comino, Turin; 67, 48.
- „ Eugénie Villeneuve, Turin; 64, 43.
- „ Marguerite Arreckx, Boisguillaume, France; 24, 3.
- „ Catherine Cadaillon, Mans; 73, 43.
- „ Anne Petit-Jean, Paris; 65, 42.
- „ Claire Béraud, Marseilles; 52, 29.
- „ Marguerite Patynska, Cracow; 84, 56.
- „ Isabeau Tartas, France; 79, 58.
- „ Marie Pémège, Monferran, 65, 44.
- „ Véronique Barraja, Turin; 64, 37.
- „ Marie Allisiardi, Turin; 60, 40.
- „ Caroline Ravioli, Turin; 74, 42.
- „ Lucie Rota, Turin; 78, 51.
- „ Clémentine Aubry, l'Hay; 45, 17.
- „ Agnès Saje, Gratz; 26, 8 days.
- „ Pauline Cadilhac, France; 38, 15.
- „ Maria Duhamel, Lille; 67, 47.
- „ Marie Condeyrette, France; 63, 39.
- „ Amélie Stiébor, Germany; 85, 53.
- „ Madeleine Valleix, Nice; 67, 44.
- „ Raymonde Roubinet, Saint-Germain-en-Laye; 70, 44.
- „ Marie de Bernis, Toulouse; 67, 46.
- „ Maria Pradines, Pau, 32, 7.
- „ Catherine Murphy, England; 53, 27.
- „ Marie Troja, Turin; 53, 33.
- „ Catherine Ferro, Turin; 80, 59.
- „ Maria Aboytiz, Spain; 18, 9 months.
- „ Tomasa Lopez, Teruel, Spain; 31, 13.
- „ Teodora Manrique, Madrid; 52, 24.
- „ Manuela Rodriguez, Spain; 47, 19.
- „ Ramona Barreiro, Spain; 82, 59.
- „ Marie Trémolet, Panama, S. America; 35, 14.
- „ Marie Liotaud, France; 46, 22.
- „ Marie Burgholzer, Gratz; 23, 1.
- „ Angèle Bertinetti, Turin; 41, 17.
- „ Louise Van-huèle, Belgium; 51, 33.
- „ Josephine Poitout, Brazil; 61, 32.
- „ Marie Reydellet, France; 66, 42.
- „ Marie-Anne Tailhan, Algeria; 67, 47.
- „ Marie Besse, Lyons; 53, 31.
- „ Marie Le Lannic, France; 30, 7.
- „ Alexandrine Milun, Paris; 46, 21.

- Sr. Clauined Le Mhéruyer, Chili; 36, 12.
 „ Jeanne Cribier, Sienna; 80, 37.
 „ Rosa Gola, Sienna; 77, 42,
 „ Mary Xavier Mc.Clean, Central-House, Emmitsburg, Md., U. S ; 69 39.
 „ Dominic Heney, Mount Hope Retreat, Baltimore, Md., U. S ; 69, 40.

R. I. P.

PORTRAITS AND HISTORICAL MEMOIRS

OF THE CONGREGATION OF THE MISSION.

It is soothing to the mind and the heart, it is, moreover, an act of gratitude—that virtue so dear to St. Vincent de Paul—to honor the memory of the friends whom we have met or to whom our religious Families are indebted for the aid tendered us by their encouragement, their example, and sometimes by their material succor. Therefore does it seem praiseworthy, when the occasion presents itself, to recall the memory of these benefactors, or of these friends.

When possible to do so, we have placed before our readers the portraits of those who have merited that their memory should be preserved among us. We shall continue to do so, and in this way we shall be able to form a collection through which the eye will aid the heart to preserve these remembrances, and by which we shall be enabled to enjoy more in detail the history of the religious Families of St. Vincent de Paul and of their personal friends, sometimes filling high places, who have favored us with their sympathy, or who have accorded us their protection and their concurrence.

MARIE JOSEPH, COUNTESS OF BRANDIS-STARENBERGH

Duchess of Saint Elie(1709-1761).

In his circular, addressed to the Congregation of the Mission, January 1, 1762, Very Rev. Antoine Jacquier, Superior General, thus made mention of this virtuous lady: “Our benefactors, our friends, claim by right of gratitude



MARY JOSEPHA COUNTESS OF BRANDIS-STARENBERGH

Duchess of S. Elia (1709-1761).



Portrait of St. Rita (1575-1627)
Hortense de St. Rita (1575-1627)

our prayers, and, it is but just that we recall them to mind, especially during the time of grace and salvation. A large share in our prayers should be given to Mme. the Duchess of Saint Elie, who died at Naples on the fifth of last October. This lady, more illustrious by her eminent piety, than by the nobility of her birth, was Princess of the Holy Empire, having been born Countess of Brandis-Starenbergh."

We shall resume anon the eulogium pronounced by Father Jacquier; here are other notes that refer to the Duchess of Saint Elie: Marie Joseph was born August 2, 1709, at Vienna in Austria. Her father was James de Brandis, Count of the Holy Roman Empire. This distinguished family was, likewise, remarkable for its piety; one of its members, Anne Margaret, Countess de Brandis, had been twenty-four years abbess of the Anger monastery at Munich, and died in 1626, in the odor of sanctity.—The mother of Marie Joseph was Anne, Countess of Starenbergh,

The young girl was attached to the court in the service of the Empress Elizabeth, mother of the future queen of Hungary. The emperor and empress in 1727 brought about her marriage with Joseph de Palma-Artois, Duke of Saint-Elie, patrician of Naples, who then resided at Vienna and soon returned to Naples where with his spouse he lived sometimes at the court of the viceroy of Naples, and again, at his fief of Saint-Elie. It was there that the Duchess became acquainted with the Priests of the Mission, from whom she learned to love St. Vincent de Paul. These details were drawn from a life of this pious lady printed at Naples in 1763.¹

1. *Vita della serva di Dio, Maria Giuseppa contessa di Brandis Starenberg, duchessa di S. Elia*; 2^a ediz, da Salvatore Aula. (In-12 of 230 pp.) The copy that we have at hand is accompanied by a manuscript supplement, by Rev. Joseph-Ange Mari, Priest of the Mission, director of Mme de Saint Elie, relating some unpublished evidences of her virtues, and of the favors attributed to her intercession (Napoli, 1767; ms.) At the beginning of the volume is a portrait of the pious Duchess; the engraving given above is after a picture which is still preserved at the house of the Mission, Rue de Vergini, at Naples, where we saw it some years ago, and from which a photograph was taken.—A. M.

We shall now advert to the words of the Superior General of the Mission, Father Jacquier: "During their sojourn at the court of Naples," he continues, "this pious lady gave an example of every virtue. She was one of those strong women, full of religion and of faith, whom God in His mercy, presents as a spectacle to the world to confound its corruption and its impiety. The works of mercy of this great princess, her religion, her piety, her recollection, her flight from amusements, even those that are lawful, her contempt of the world, had acquired for her a reputation that distinguished her among the most intelligent and most virtuous ladies of the court. St. Vincent de Paul was her special advocate and protector. She entertained a most tender and solid devotion towards him. He was the Father of the poor: to honor him by imitating his works, she admitted them into her palace which became a sort of hospital, and she loved to dress their wounds with her own hands. She invoked him with unbounded confidence. She sent here (to Paris,) a beautiful silver lamp of rare and delicate workmanship, that it might hang in front of the shrine of this great Saint. A signal benefactress of our Congregation, she gave, during her lifetime to our house in Naples, about thirty thousand livres in French currency, and at her death fifteen thousand more, partly for the foundation of a perpetual Mass, for the repose of her soul, and partly for the completion of the new church already commenced. She moreover, bequeathed to this church her domestic chapel: ornaments, sacred vessels, chalices, chandeliers. In every room of her palace may be seen statues and pictures of St. Vincent. The desire to participate in the merit of the good works of the Congregation had obtained for her patents of affiliation; she was likewise associated to the Company of the Daughters of Charity. She obtained their habit, robed in which she wished to die, and to be buried: it was her desire to be interred

in our church of Naples. In applying our suffrages to her soul we but fulfil a duty, as during her life, she caused the Holy Sacrifice to be offered for each Missionary and Daughter of Charity of whose death she was informed."

Sister Leopoldine de Brandis, who with her companions, joined the Daughters of Charity in 1851, was great-grand niece to the Duchess of Saint Elie.

FAVOR

ATTRIBUTED TO THE INTERCESSION OF THE VENERABLE

LOUISE DE MARILLAC

Hospice de Musinens; Belgarde (Ain), December 20, 1904.

We have in our house an excellent woman who renders us valuable service. Almost a month ago, one finger and a part of the arm of this person became very much swollen and the parts affected turned quite black; we were most anxious as to what might be the result and concluded to have her admitted as a patient to the hospital. Whilst making arrangements for her admission, we addressed ourselves to the Venerable Louise de Marillac to obtain her cure. On the following day, the swelling of the arm and finger was very much reduced; there was a copious discharge of a purulent liquid, and the blackness disappeared; this decided improvement continued until we are now able to say that our good woman is entirely cured,

SISTER DESCHAUX, Daughter of Charity.

LIST OF ESTABLISHMENTS

OF THE SISTERS OF CHARITY.

We have already published under the head of Historical Information the principal establishments founded since the time of St. Vincent de Paul. We shall now continue this list that will lead up to 1850.

NOTA.—The abbreviations indicate the nature of the Work: S., School; F. S., Free School; H., Hospital; C. H., Civil Hospital; G. H., General Hospital; M. H., Military Hospital; H. D., Hôtel Dieu; H. M., House of Mercy or Charity; O., Orphanage or Ouvroir.

XIV.—UNDER VERY REV. J. B. ETIENNE.

1843. Beaucaire (Gard), H. M., S.
 Bergues (Nord), G. H., S.
 Conflans (Seine), O.
 Cordobr (Spain), Asylum.
 Dampierre (Aube), H. M., S.
 Doullens (Somme), G. H., S.
 Ivry (Seine), O., F. S.
 Marseilles (Bouches-du-Rhône), rue fonderie vieille, H. M.
 Naples (Italy), Monte Calvario, O.
 Toulouse (Haute-Garonne), Saint Jérôme, H. M., F. S.
1844. Alexandria (Egypt), C. H.
 Auxy (Loiret), H. M., S.
 Brussels (Belgium), H. M., la Provid.
 Estaires (Nord), H. M.
 Fains (Meuse), H. (Insane.)
 Gratz (Austria), H. (Children.)
 Le Havre (Seine-Inférieure), H. M., S.
 Kurozweki (Russian Poland), H.
 Mexico (Mexico), O.
 Mondovi (Italy), H.
 Naples (Italy), Mater Dei, H. M.
 Paris, Passy, Notre-Dame de l'Annonciat.; H. M., S.
 Paris, Saint-Philippe du Roule, H. M., S.
 Paris, Saint-Roch, O.
 Parma (Italy), C. H.
 Redon (Ille-et-Vilaine), H. M., S.
 Rouen (Seine-Inférieure), H. M., S.
 Ruen (Seine-Inférieure), O., S.
 Saint-Amans (Tarn), C. H., F. S.

1844. Saluces (Italy), H.
 Schwarzach (Pongau, Austria), H.
 Sienna (Italy), H.
 Sienne (Italy), (Deaf Mutes.)
1845. Alexandria (Egypt), H. M.
 Charenton (Seine), H.
 Fermo (Italy), O.
 Firminy (Loire) H.
 Lugano (Italy), H.
 Marseilles (Bouches-du-Rhône), Crèche, S.
 Mexico (Mexico), coll. Saint Vincent.
 Mustapha Supérieur (Algeria), O.
 Orsay (Seine-et-Oise), H.
 Paris, Abbaye-au-Bois, H. M.
 Sémussac (Charente Inférieure), H. M., F. S.
1846. Andréa (Italy), H.
 Amiens, Saint-Leu, H. M., F. S.
 Budzanow, Léopol Trembowla (Austrian Poland),
 H., H. M.
 Chimay (Belgium) Saint-Joseph, C. H.
 Czerwonogrod (Poland), H., O.
 Constantinople (Turkey), H. (French).
 Fontenay-le-Comte (Vendée), H. M., S.
 Genève (Suisse), O., H.
 Kossen (Tyrol, Austria), S., O.
 Kufstein (Tyrol, Austria), H.
 La Renaissance (Loire), H., F. S.
 La Ricamarie (Loire), C. H., F. S.
 Louvres (Seine-et-Oise), C. H.
 Lyon (Rhône), O., O.
 Marseilles (Bouches-du-Rhône), H. M. Nativité.
 Marvejols (Lozère) H. M.
 Mazères (Ariège), H. M., S.
 Paris, Bonsecours, H. M.
 Paris, Infirmerie des gens du Roi, H.
 Paris, Saint-Casimir, Work of the Poles.
 Rochefort Saint-Louis (Charente-Inférieure), H. M., S.
 Saint-Etienne (Loire), H.
 Saint-Rémy (Bouches-du-Rhône, Insane.
 Salerno (Italy), O.
 Schermberg, Schwarzach (Pongau, Austria), H.
 Silao (Mexico), H., E.
1847. Avellino (Italy), H.

1847. Bebeck near Constantinople, Crèche.

Beyrout (Syria), H. M., H.
 Francavilla (Italy), H.
 Grenoble (Isère) H. M.
 La Havane (Cuba), Bienfaisance.
 Lyon (Rhône), H. M. Saint-Bonaventure.
 Macao (China), H. M.
 Manchester (England), H. M.
 Mexico (Mexico), H. Saint-Paul.
 Metz (Moselle), O.
 Montmorillon (Vienna).
 Saint-Omer (Pas-de-Calais), H. M., F. S.
 Tonneins (Lot-et-Garonne), C. H.
 Toulon (Var), O., F. S.
 Wilanow (Russian Poland), H.

1848. Ardres (Pas-de-Calais), H. M., S.

Baumesnil (Eure), H. M., F. S.
 Elbeuf (Seine-Inférieure), C. H.
 Galatina (Italy), H.
 Giovinazzo (Italy), H.
 Gostyn (Russian Poland), O.
 Lorette (Loire), H.
 Lyon (Rhône), Insane.
 Marianna (Brazil), Providence.
 Marseille (Bouches-du-Rhône), Crèche Saint Marie.
 Nieuil-l'Espoir (Vienna), H. M., F. S.
 Ning-Po (Tché-Kiang, China), O., H. M.
 Posen (Russian Poland), O. Saint-Vincent.
 Quesnoy-sur-Deule (Nord), H. M., S.
 Savone (Italy), H.
 Zell-am-Ziller (Tyrol Austria), H., S.

1849. Aversa (Italy), O.

Boulogne-sur-Mer (Pas-de-Calais), H. M., F. S.
 Chieri (Italy), H.
 Gand-St.-Bavon (Belgium), H. M. Saint Vincent.
 Marburg (Austria), H.
 Maule (Seine-et-Oise), H. M., F. S.
 Paris, Enghien, rue de Reuilly, 77, H. M.
 Paris, Saint-Pierre du Petit-Montrouge, H. M., F. S.
 Puebla (Mexico), Crèche.
 Radzyn (Russian Poland), H.
 Rondissone (Italy), H. M.
 Roques (Haute-Garonne), H. M., F. S.

1849. Saint-Denis (Seine), O.
 Saint-Esprit (Landes), H.
 Wolstein (Russian Poland), O.
 Zurich (Switzerland), H. M.

The dates placed hereafter between parentheses denote the houses founded by Mother Seton's Community; 1850 is the date of the Union of her Community with that of Paris.

1850. (1846) Albany (New-York; United States), O.
 Ardres (Pas-de-Calais), H. M., S.
 (1821) Baltimore (Maryland; United States), O.
 (1823) Baltimore (Maryland; United States), Infirmary.
 (1840) Baltimore (Maryland; United States), H. Insane.
 Bègles (Gironde), M. C., F. S.
 Beuthen (Prussian Poland), H.
 Béziers (Hérault), H. D.
 (1832) Boston (Massachusetts; United States), O.
 Bovès (Italy), H.
 Bourron (Dordogne) Marzac, H. M., F. S.
 (1848) Buffalo (New York; United States), O.
 (1848) Buffalo (New York; United States), H.
 Campomorone (Italy), O.
 Caselle (Italy), di Stabia, H.
 Castellamare (Italy), H.
 Cauroy (Le) (Pas-de-Calais), H. M., F. S.
 (1843) Détroit (Michigan; United States), O.
 (1844) Détroit (Michigan, United States), H.
 (1844) Donaldsonville (Louisiana; United States), H. M.
 El-Affroun (Algeria), H. M.
 (1809) Emmitsburg (Maryland; United States), Central House.
 Fondouk (Algeria) M. C.
 Guanajuato (Mexico), H., H. M.
 La Genevraye (Seine-et-Marne), H. M., S.
 Hazebrouck (Nord), H. M., S.
 Labruguière (Tarn), H. M.
 Lagos (Mexico), H.
 Largentière (Ardèche), C. H.
 Marseille (Bouches-du-Rhône), Saint-Lazare, H. M., S.
 Meaux (Seine-et-Marne), Crèche, F. S.
 Mexico (Mexico), G. H.
 Milwaukee (Wisconsin; United States), O.
 Milwaukee (Wisconsin; United States), H.
 Mobile (Alabama; United States), O.
 Montlieu (Charente-Inferieure), H. M.
 Montpellier (Hérault), (Deaf-mutes.)

1850. (1847) Natchez (Mississippi; United States), O.
 Nice, Saint-Aug. (Alpes-Maritimes), Asylum, S.
 (1848) Norfolk (Virginia; United States); O.
 (1837) Nouvelle-Orléans (Louisiana; United States), O.
 (1834) Nouvelle-Orléans (Louisiana; United States), H.
 Oignies (Pas-de-Calais), H. M.
 Paris, Saint-Marcel, H. M.
 Paris, Saint-Ambroise, H. M., F. S.
 (1814) Philadelphia (Pennsylvania; United States), O.
 (1843) Philadelphia (Pennsylvania; United States), S.
 Rennes, (Ille-et-Vilaine), O. Boys.
 (1834) Richmond (Virginia; United States), O.
 (1845) Rochester (New York; United States), O.
 Rome (Italy), Conservatoire Torlonia:
 (1828) St. Louis (Missouri; United States), H.
 (1843) St. Louis (Missouri; United States), S. St. Vincent's.
 (1843) St. Louis (Missouri; United States), St. Mary's, O.
 (1846) St. Louis (Missouri; United States), St. Philomena's, O.
 Servas, Alais (Gard), F. S.
 Sivry (Seine-et-M.), H. M., F. S.
 (1848) Troy (New York; United States), O.
 (1834) Utica (New York; United States), O.
 (1825) Washington (D.C. United States), O. St. Vincent's.
 (1820) Washington (D. C.; United States), O. St. Peter's.
1851. Aisey-sur-Seine (Côte-d'Or), H. M., F. S.
 Algiers, Cité (Algeria), H. M.
 Arles (Bouches-du-Rhône), H. M., F. S.
 Ay (Marne), C. H.
 Cambrai (Nord), Asylum.
 Castellamare (Italy), Conservatory.
 Charleville (Ardennes), H. M., F. S.
 Douai (Nord), G. H., S.
 Douai (Nord), H. D.
 Firminy (Loire), C. H.
 Foëcy (Cher), H. M.
 Gand (Belgium), St.-Joseph; H. M.
 Grisoles (Tarn-et-Garonne), H. C., F. S.
 Hussein-dey (Algérie), H. M.
 Hyères (Var), H. M.
 Kouba (Algérie), H. M.
 La Havane (Cuba), College of Saint Francis-de-Sales.
 Laon (Aisne), H. M., S.
 L'Hay (Seine), O., S.
 Lodi (Algeria), H. M.

1851. Marengo (Algeria), H. M.
 Marseilles (B.-du.Rhône), Saint Vincent de Paul, H. M., S.
 Médéah (Algeria), H. M.
 Mondovi (Italy), H.
 Montpellier (Hérault), O. (Boys).
 Neutra (Hungary), S.
 Orléansville (Algeria), rue de la République, H. M.
 Oullins(Rhône), O. (Boys).
 Paris; N.-D.-de-la-Croix de Ménilmontant, O.
 Paris; Saint-Bernard La Chapelle, H. M., F. S.
 Paris; Saint-Joseph-Saint-Maur, H. M., F. S.
 Paris; Saint-Ferdinand des Ternes, H. M., S.
 Pau (Basses-Pyrénées), H. Insane.
 Questemberg (Morbihan), C. H., S.
 Renage (Le) (Isère), Fabrique, F.S.
 Saint-Vincent d' Asia (Turkey in Asia),
 Sclessin-Tilleur (Belgium), H. M.
 Sotteville-les-Rouen (Seine-Inf.), H. M., S.
 Tenez (Algeria), H. M.
 Tréport (Le) (Seine-Inférieure), H. M., S.
 Tronçais (Allier), H. M., F. S.
 Vannes (Morbihan), H. M., S.

BOOK NOTICES

262. *Les Œuvres de saint Vincent de Paul dans le pays rémois*. This is the title of a study by Rev. Léon Brétaudeau, the commencement of which appeared in the *Revue champenoise et bourguignonne*, November 1904, pp. 241-265 (Paris, Champion, 9, quai Voltaire). This study is the completion of preceding ones by Father Brétaudeau: *les Œuvres de saint Vincent de Paul dans le Rethelois*, published in the *Revue historique ardennaise*, 1902 (vol. IX., pp. 6-38) and *les Œuvres de saint Vincent de Paul à Sedan*, in the same Review, 1903 (vol. X., pp. 241-323).

263. *La Oracion mental* (Mental Prayer according to the practice and method of St. Francis de Sales and of St. Vincent de Paul). Madrid, Press of the Central House of the Congregation of the Mission, 1904. In-24.

Recuerdo de la Santa mision de los Padres de la Congregacion de San Vicente de Paul. Burgos, 1902, in-24, and Madrid, 1902, in-32.

Valuable helps to the faithful to enable them to follow the exercises of the Mission and afterwards to preserve its precious fruits.

264. *Vida del Bienaventurado Francisco Clet, sacerdote de la Congregacion de la Mission* (Life of Blessed Francis Clet, Priest of the Mission, etc.). Madrid, press of the Central House of the Congregation of the Mission. In-8, 157 pp.

As indicated by the title, this is a translation of the work written in French by a priest of the Congregation of the Mission (Rev. Paul Rougeot); the translation into Spanish is by another priest of the same Congregation (Rev. José Garcia). The coadjutor brothers of the house of Madrid print these books, which have a special interest for the whole Congregation, and in doing so they render a real service to all Priests of the Mission in countries where the Spanish language is spoken.

265 --SEVENTH AND LAST LETTER FROM A LIBRARIAN.

Paris, Rue de Sèvres, 95, March 15, 1905.

I thought that I had ended my series and had told you, Rev. and dear Colleague, all that could interest you concerning our library in Paris, our arrangement of it, with all essential items of bibliothecal information relative to our Congregation. You have rightly and most amiably called my attention to the fact that something remains to be said on the material side of the question, the equipment, and what should be done to facilitate the use of the books in the collection ordinarily at hand; this is true. I recall to mind that Collet, our confrère, the theologian of the eighteenth century who was in many respects a model worthy of our imitation also wrote a small book on the subject of bibliography for the use of those who had not as yet acquired his experience, *la Bibliothèque d'un jeune théologien*; I have not on many points his special competency; however, I rejoice, in some few details at least, to have carried out his views.

I

As we are dealing with the material side of the question, let me say that before acting you would do well to reflect and make your calculations. A book on bibliography speaking of those who purchase books at random, says that they "pay dear" for the experience which they thus acquire. This is very true, and the same may to a certain extent be said of those who arrange a library in a manner that is not acceptable: a new installation entails an expense which might have been foreseen and avoided.

Let the place selected be dry and well lighted: therefore, as a rule, the ground floor should not be chosen--Let the apartment, moreover, be of sufficient dimensions.

Try to secure a place "too large," this is a good plan. The poets have spoken of the golden age and the brass age, archaeologists of the stone age and bronze age: let them say what they will; but a writer who has published a book on this subject tells us that we live in the "paper age;" his idea is quite to the purpose: I purchased his work for a few cents on the wharf near the Seine, the title seeming to me to be just to the point. You will, doubtless, be on your guard not to be overrun with paper, you will strive to defend yourself against books of the third or fourth order, against pamphlets that are of no value, but, notwithstanding your efforts, we are in the paper age, and you will soon realize, if your library is not of unlimited space, that you are threatened with being incumbered.

If one has the choice, as in building a house, the proper place for the library of a religious establishment is over the chapel. Here, our library has, you can bear witness, a fine aspect; I call the attention of visitors to its situation, they congratulate us that the selection was not left altogether

to our choice: it is in the upper story—in the garret, but the room was very large, and you have noticed how advantageously we availed ourselves of this circumstance.

II

In proceeding to the arrangement of the books, do not have the shelves fixed permanently, but fasten them by means of wooden racks sliding up and down along the ledges, so that each shelf can be raised or lowered at convenience. You would regret having the shelves nailed, as this would often cause you much embarrassment.

Then,—happy the librarian who has not to extricate himself from the difficulty into which he is plunged by the pre-existing and imperfect distribution of the books in the library of which he undertakes the direction. Better were it to have before him that heap of books,

*Quem dixere chaos,
Rudis indigestaque moles* (Ovid.)

If he is “in the right place,” if his mind is furnished with even some degree of that scientific and bibliographic knowledge that a good librarian should possess, order will be established in the twinkling of an eye. Take up or have some one hand you each work; on its appearance, its title, or on half-opening the book, you make its acquaintance or recognize it, and you say “Go” to the side of theology “and it goes;” or again, “Come,” from the side of philosophy or literature, “and it comes.” It is complete. General order reigns. You have now only to regulate here and there some detail in placing each work upon the shelf.

Those books in-folio should be ranged below, above them, those in-4, higher still, those in-8, in-12, and on the upper shelves the small ones in-32. Good sense requires such disposition of your library, but you will, in the best manner possible, accommodate this practice to the logical order. The history of a celebrated scholar who fell a victim to the awkward arrangement of books is well known: his name was Bder; mounted upon a ladder, he took a book in-folio from one of the highest shelves, he fell backward with his volume and was killed.

Pay great attention to leaving here and there space upon the shelves, otherwise there would be no room for new acquisitions.

And then with a view to the catalogue that is to be made the volumes should be labelled; these tickets should bear the letter of the work and with the letter which indicates the series, the number which marks the order, for example, A, 25; or E, 317. This is what we have done.

As the ticket on the outside falls off sometimes, we were careful to duplicate each on the inside. Instead of an oiled tampon, which soils the volume, we have pasted on the fly-leaf an *Ex libris* upon the cartouche of which is written the letter that is on the outside. This cartouche is

laid across the monogram of Saint Vincent, our patron, and thereon is written very legibly, the indication that would restore the book to its owners in case it went astray. In his *Treatise on the Love of God*, at the end of Book I., Saint Francis de Sales says: "When a stag has been caught by the noble personages who join in the king's hunt, they sometimes ornament it with a collar and their coat of arms, and then restore its liberty. This stag, though no longer a prisoner, is recognized as having belonged to the prince by the arms it bears, its extreme old age may also be verified. Some historians relate, that three hundred years after Cæsar's death, a stag was found bearing this inscription—"Cæsar gave me this collar." Hence, should any of the books of our library go astray, those into whose hands they might fall, would recognize the owners to whom they should be restored, on reading with the monogram of Saint Vincent, the indication: *Ex libris Congregationis Missionis Domus Parisiensis*, rue de Sèvres, 95. The works should be numbered, commencing with the lower row. Some numbers may be skipped for future acquisitions, no inconvenience will result from this method; or, in the purchase of new books, give them the letter of the volume beside which they are placed with a special "exponent," 21a, 21c 21n, etc.—All this relates chiefly to the catalogue.

III

And this catalogue, how should it be made?—Ah! behold, Rev. and dear Colleague: if you wish to have it done well, you will have need to exercise much patience. As witnesses of this fact, I call upon those amiable seminarians who wrote ours out according to my directions. But with method excellent results will be achieved: I cite again as witnesses the same amiable laborers who, when we were about to finish our gigantic work, organized a little feast that we might rejoice together. I have still some verses which they addressed to me on the occasion, and which I preserve with great pleasure.

It is easy to understand why method and patience are needed. Let us make a comparison: see, for instance, a butterfly; time must be allowed for its development. First of all, it is a humble little worm, it becomes a chrysalis; the work goes on silently, and finally, agile, decked out in variegated hues, the brilliant butterfly sports in the light, and flits about among the flowers. Thus it must be with your catalogue, it should pass through different conditions and submit to divers transformations if you wish to make it a success.

In our case, at first, the catalogue was only an outline, a rough draught. Each seminarian took one of the departments and wrote out on large sheets of paper the list of books: Exact title, name of author, where published, date, size. *Nota*: to the name of the author must be added his Christian name; this is necessary in order to obviate difficulties that later might arise.

Now comes the second process of the catalogue: this is the catalogue on small sheets of pasteboard. On the outline is indicated each of the words which should begin the sheet, for one should begin with the name of the author, another with the first word of the title, sometimes one or two others for the essential words of this title. Those, indeed, who will make use of the catalogue to find there the indication of a volume, often know only the name of the author, and again, they are acquainted only with the general subject of which the volume treats: one must anticipate what can be done to aid them in their research. When our catalogue was written out, I made divers recommendations to the young men who were working on it. One of these was: "My friends, foresee what will render your work useful;" and I added: "in making the catalogue you should not have for a rule that those who will seek there the indication of a book may be able to find it...": at this our young co-laborers opened their eyes in astonishment. I went on: "It is necessary that those who will seek there the indication of a book cannot help finding it!" For instance, the *Dictionnaire de Cosmogonie et de Paléontologie* by Jehan, Paris, etc., should be mentioned with its letter at the word *Dictionnaire*, at the word *Cosmogonie*, at the word *Paléontologie*, and at the word *Jéhan*. Thus from whatever point the person who is in search of the book may start, it would be impossible for him not to find it in a catalogue written out according to our plan.

Now there only remains to classify the sheets in alphabetical order, and the catalogue is arranged. Is this all that should be done? In my opinion, no; it would be made more complete by passing on to a new transformation and to draw up the catalogue in book form.

IV

The catalogue in sheets, it is said, is sometimes preferable to the catalogue in book form, for the reason that it is easy to insert the sheets of new acquisitions. This is true. But it is not less true that this catalogue is also more easily put out of order than that drawn up in book form; the sheets may be displaced, unless the special means used for fastening pamphlets is employed, but in that case the whole series must be undone for an intercalation: this is too much trouble, and take into account that your successors may not submit to it.

And then in the catalogue in book form it is convenient to be able to see at a glance over the same page the series of books by the same author, or on the same subject.

As to the new acquisitions here is our plan. The catalogue commences at the *verso* of the first leaf, and we leave in blank the page which is the *recto* of the second leaf and will serve for a supplement. These pages have all a printed border and lines to match: every new book will be inscribed in its alphabetic place on the leaf opposite. In this way the library can be doubled before space will be wanting in the volume of the catalogue.

It is desirable that the catalogue be properly written, that it may be

easily and agreeably consulted. Calligraphy is not necessary: an ordinary penmanship is sufficient. But it should be legible and regular, the writer does his work not for himself but for the reader, just as the orator speaks not for himself, but for his audience. Writing is the *word fixed upon paper*: singularities must be avoided, as when one wishes to speak well, he must avoid what savors of the local accent, which would be an irregularity. Carelessness should also be guarded against, lest the writing be rendered illegible: what would be said of an orator, of a professor, who would stammer, or whose indistinct language would render it impossible to grasp his meaning? How often in writing persons lose sight of the consideration and care that are due those whom they address, and which sometimes—if the matter concern themselves—their own interest requires them to bear in mind.

Lastly, the pages thus written are to be given over to the binder: he will make of them two or three volumes according to the directions he receives. We have three strongly bound handsome volumes in folio.

V

I have spoken to you of the *alphabetic* catalogue, because it is the most important and that which is most frequently consulted. Perhaps you will say: And the *systematic* catalogue, that which presents the contents of the volumes according to the order of the subject matter, what do you think of it? I answer that if one has the leisure it would be a very good idea to draw up one of these also: it is useful, it is convenient, but for a library of ten or twenty thousand volumes, with all of which one shortly makes acquaintance, this is not indispensable.

As for ourselves, who were desirous to have our work very complete and who had it in our power to realize this desire, we have done so. We had already been careful to place in the department of Holy Scripture, of the Liturgy, of History, etc., an extract from the alphabetic catalogue, that we might have at hand the special catalogue of Holy Scripture, that of the Liturgy, each well written and neatly bound, the work was ready for our purpose.

We, moreover arranged a real systematic and accurate catalogue. We contented ourselves with placing under the names of the authors or of the books which compose each special classification, the letter of the works: thus we have them almost ready to hand.

Each one of the lists of this systematic catalogue—A, Holy Scripture; B, Liturgy, etc., is printed; this labor was comparatively short, and, moreover, it was necessary in order that it be plain and distinct to satisfy the eye, and at a glance more rapidly be taken in by the mind. Naturally, the secondary divisions are modified according to the materials to be regulated; availing myself of this opportunity, and as you consider it as being subservient to your interest, I am going to tell you of the structure, the very ossature of our accurate or systematic catalogue. In a previous letter I have indicated the motives which influenced us in the general plan that we have adopted.

A.—ÉCRITURE SAINTE

We have given 1. Texts, 2. Concordances, 3. General Commentaries, 4. Special Commentaries, lastly, 5. Introductions to Scripture or Treatises on the art of interpreting the Holy Scripture, and divers writings or Miscellanea as *Dictionnaire de la Bible*, *Géographie de la Bible*, *Histoire de la Bible*, *Littérature et poésie de la Bible*, *Théologie de la Bible*.—Each list begins :

1. TEXTES

1. *Polyglottes*

Le Jay, 1.—Walton (London,) 2. — Stier, 52. — Vigouroux, 52 a.

2. *Hebrew Bibles*

Here follows the enumeration in the same manner.

3. *Greek Bibles*

Here follows the enumeration.

4. *Bibles Latines*

Here follows the enumeration.

5. *Bibles en langue vulgaire.*

Here are enumerated, with their letter or number, Bibles in German, in English, in Arabian, in Armenian, in Modern Chaldean, in Spanish, in French, in Hungarian, in Irish, in Italian, in Persian, in Polish, in Russian, in Slav., in Turkish. You see our collection is varied and interesting.

Next come analagous enumerations for Concordances, then for General Commentaries, finally, for Special Commentaries; and, thanks to this enumeration, the professor who explains Genesis, or the Psalms, or St Paul, has only to glance over the list of the books indicated upon each of these subjects; with their number or letter, to know what works are at his disposal.

Then come the lists drawn up in a similar manner on other subjects: B, the Liturgy. C, the Bullaries, and Councils; D, the Fathers and Ecclesiastical authors. To give you another example upon a matter specially interesting to you, here is the systematic catalogue on Didactic or Scholastic Theology.

E.—THÉOLOGIE DIDACTIQUE

First are the Introductions or General Studies, then the Compendiums or General Institutions and the Special Treatises.

I. INTRODUCTION ET ÉTUDES GÉNÉRALES

Apparatus ad theologiam par Annat, 63.—*Breviarium theologicum* de Polman, 414.—*Dictionnaire de Théologie*: Alletz, 220; Bergier; 66, etc.—*Histoire de la Théologie*; *Introductions à la Théologie*, *Méthode pour étudier la théologie*, etc., with the names of the authors and the letter or number of the works.

II SOMMES ET INSTITUTIONS

1. *Sommes et Institutions générales.*

Alagona, 140.—Alexander (Natalis), 165.—Becanus, 5.—Berti, 31.—Billuart, 142 —Bonacina, 33, etc., etc.

2. *Théologies dogmatiques.*

Franzelin, 124 —Hermann, 216.—Hurter, 90.—Jungmann, 92. etc., etc.

3. *Théologies morales.*

Annibale (d'), 105.—Antoine, 64.—Ballerini, 107.—Bodquillon, 110.—Bucceroni, 110.—Busembaum, 253, etc., etc.

4. *Théologies pastorales.*

Ertnays, 102.—Baccari, 142 —Beuvelet, 220.—Binsfield, 251, etc.

III TRAITÉS PARTICULIERS

1. *De Religione et de Revelatione divina.*

Brugère, 169.—Gotti, 16.—Hooke, 88, etc.

2. *De Ecclesia Christi.*

Franzelin, Jolly, Mazella, Regnier, etc., with the letter.

And the same with other treatises: *De Fide catholica*, *De Locis theologis*. *De Deo uno*, *De Deo Creator*, *De Incarnatione*, *De Gratia*; then for moral theology on the treatises *de Actibus humanis et Conscientia*; *de Legibus*, *de Peccatis et Virtutibus*; *de Decalogo* and upon each of the ten precepts; *De præceptis Ecclesiæ*. After this on the treatises *de Statibus*, *De eorum obligationibus*; *De Sacramentis*; and finally *De Novissimis*, the list of the authors that we have on the shelves of the library is given. As to the Holy Scripture, the professor who is teaching one of the divisions of theology, knows at a glance, with our *systematic catalogue*, what resources he has at hand either for his own information, or that he may make use of for his students.

For other points of discipline, canon and civil law, philosophy, sciences, and the arts, we have arranged for these a work similar to that of which I have just set before you examples relative to Holy Scripture and Theology. Nothing that could utilize the instruments of labor—which are the books in the library—has been overlooked or deemed unworthy of our attention or of our care.

The workmen are awaiting these tools; after having put them into their hands, it is for us to entertain due solicitude for them. There is no difficulty about this, but vigilance must be exercised. In his *Histoire du Concile de Trente*, Pellavicini quotes this proverb: "There is no garden that does not from time to time need the rake, nor is there any garment that does not require to be brushed," it is the same with the library. Not only

does it need to be kept in order and its cleanliness attended to, by those who have charge of the material part, but it moreover requires the eye of the master; the librarian should, by frequently visiting his interesting domain, assure himself that everything is in good order: no one would blame him for a little over nicety in looking after his library.

I conclude these letters, Rev. and dear Colleague, which at your solicitation I have written. As I made you acquainted with the church of our house at Paris, by placing the photograph before you, I have with the same pleasure introduced you also to our important and interesting library. More than ever, in our day, to devotedness to the cause that we serve must science be joined. For this reason, we shall again as formerly unite in the labor of collecting these treasures, these choice books. Happy shall we be, you and I, if, jealous of the promotion of science, we shall be the able to afford some help to keep the torch burning.

Alfred MILON.

THE END

CONTENTS

FIRST LETTER FROM A LIBRARIAN.—Of the importance of a library. The Library of Saint Lazare at Paris before the Revolution.—*Annals*, Vol. ix., pp. 284-286.

SECOND LETTER.—Of the general plan, and of the classification of books. Method pursued in the classification of books in the library of the present Mother-House in Paris; Motives for this Classification.—*Annals*, Vol. ix., pp. 419-425.

THIRD LETTER.—"The Library of the Congregation of the Mission." Part first: Books composed by Priests of this Congregation.—*Annals*, Vol. x., pp. 210-226.

FOURTH LETTER.—Books composed by Priests of the Congregation of the Mission (continued).—*Annals*, Vol. x., pp. 314-328.

FIFTH LETTER.—Works concerning the Congregation of the Mission: Bibliography of St. Vincent de Paul. History of the Congregation and Biographies of Missionaries. Establishments of the Mission. The Sisters of Charity: Biography and Establishments.—*Annals*, Vol. x., pp. 424-429.

SIXTH LETTER.—Historical sources concerning the Congregation of the Mission: 1. At the Public Archives of the city of Paris; 2. At the Archives of the Congregation of the Mission.—*Annals*, Vol. xi., pp. 112-124.

SEVENTH AND LAST LETTER.—Catalogue of the Bibliography of the Mother-House of the Congregation of the Mission. Of the general care of the library.—*Annals*, Vol. xi., pp. 270-278.

CONTENTS: NO. 2

	Page
The Venerable Justin de Jacobis, July 31st.	135
Readings for Feasts.	159
Cause of Beatification of Venerable Louise de Marillac.	160

GERMANY

Küllstedt.—Establishment of the Sisters of Charity. Rev. J. Schreiber, C. M.	160
---	-----

AUSTRIA

Gratz.—Mission Given on the Occasion of the Jubilee of the Immaculate Conception.	168
--	-----

IRELAND

An Irish Lazarist Martyr in the Seventeenth Century. Rev. P. Boyle, C. M.	174
--	-----

ITALY

The Marial Congress: The Miraculous Medal: Congregations of the Children of Mary.	189
The Maronite Pontifical College at Rome. Rev. J. Alouan, C. M.	191
Turin.—The Jubilee Festivities of the Immaculate Conception.	195
Sienna.	199

POLAND

Cracow.—Unpublished Letters of St. Vincent de Paul.	202
Warsaw.—The Sanitary Train of St. Vincent de Paul at Kharbine.	203

ASIA

CHINA

Shang-Hai.—Death of Rev. Louis Boscat, C.M., Visitor, (December 27, 1904).	213
Ki-ngan.—Edifying Notes on Rev. Kouo, Chinese Lazarist. Rev. J. M. Peres, C. M.	115

CONTENTS

EAST KIANG-SI

- Yao-Tcheou.—The Leper Home. Rev. F. Dauverchain, C. M. . . . 116

NORTH KIANG-SI

- Nan-Tchang.—General News. Mgr. Ferrant. 118
 Kiou-Kiang.—Among the Pagans. Rev. L. Fatiguet, C. M. . . . 220

TCHE-KIANG

- Kang-Tchou.—Condition of the Christian Settlement.
 Rev. C. P. Louat, C. M. 221

PERSIA

- Ourmiah.—Missions, The Works, Cholera. Mgr. Lesné . . . 225
 Djoulfa-Ispahan.—The Schools; Notes on Father Monteil.
 Rev. J. Galaup, C. M. 226

AFRICA

MADAGASCAR

- Farafangana.—Leper Home: The Schools. Rev. Ch. Lasne, C. M. 228

NORTH AMERICA—UNITED STATES

MISSOURI

- La Salle.—St. Patrick's Church: The Parish and the Missions.
 Rev. T. A. Shaw, C. M. 239

MARYLAND

- Baltimore.—Parish of the Immaculate Conception: Jubilee Festivities:
 The Works. Rev. Th. O. Donoghue, C. M. . . . 243

SOUTH AMERICA

BOLIVIA

- Puno.—The Sisters and their Works. Rev. E. Neveu, C. M. . . 245
 Le Paz.—History of St. Joseph's Hospice: The Works. *Ibid.* . . 247

et al.: Annals of the Congregation of the Mission, Vol. 12, No. 2
CONTENTS

OUR DEPARTED: Notes on Rev. Edward Rosset: Our Sisters.	252
Historical Memoirs: The Countess de Brandis, Duchess of Saint Elie.	260
Favor Attributed to the Venerable Lousie de Marillac.	263
Lists of the Establishments of the Sisters of Charity (Continued).	264
BOOK NOTICES: Seventh and Last Letter from a Librarian.	270
ILLUSTRATIONS: The Venerable Justin de Jacobis.	135
Naples.—House of the Mission, via dei Vergini.	140
Castelknock near Dublin; St. Vincent's College.	176
Rome.—International House of Studies, Via San Nicòla de Tolentino.	189
Rome.—Maronite Pontifical College via di Porta Pinciana, 32.	192
Rev. Edward Rosset, Priest of the Mission.	252
Countess de Brandis, Duchess of Saint-Elie.	260
Map of Madagascar.	230
Map of the United States.	242
Map of the Argentine Republic, of Paraguay, and Uruguay.	248